The PREACHER,
OR THE
Art and Method
OF
PREACHING:

SHEWING
The most ample Directions and Rules for Invention, Method, Expression, and Books whereby a Minister may be furnished with such helps as may make him a Useful Laborer in the Lords Vineyard.

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If any man speak, let him speak as the Oracles of God, 1 Pet. 4 11.

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To the Reader.

ſpeak in due ſeaſon, as the Oracles of God, labouring in the heavenly calling as workmen that need not be aſhamed; which that it may have its deſired effect, is the hearty deſire and expectation of

Phil. Chriſtianus.

Courteous Reader,

THis elaborate peece of the Reverend Author William Chappell, Bishop of Cork, coming to my hands, and considering the great advantage the Church of God might reap by it in this Spiritual infatuated age wherein we live; the Lords Vineyard being great, and the skilful and painful Labourers few, the consideration whereof moved me to expose it to publick view, hoping it may have that desired effect the reverend Author intended it to, viz. for the well instructing and fitting of young Proficients, in Divinity, to the work of the Ministry, that they might by the blessing of the Lord, upon their endeavours, and these directions,

A Catalogue of Books Printed and to be sold by *Edw. Farnham* at his shop entring into *Popes-head Palace* out of *Cornhill.*

Britains Triumph, or a History of the Wars and other affairs of *Britain*, from the death of the late King to the third year of the Lord Protector.

Compleat Doctress, or a Treaty of Womens Diseases, and their Cures.

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Argalus & Parthenia, by *Fran. Quarls.*

The New-England Pſalms.

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Divine Bloſſomes, or the Yong mans Proſpective. A Poem.

The Works of Mr. *John Milton*, concerning *Divorce*, digeſted into one Volume.

The Converſion of the Indians *in* New-England.

THE

THE METHOD OF PREACHING.

CHAP. I.

THE Method of Preaching is a discourse upon a Text of Scripture, disposing its parts according to the order of nature, whereby the accord of them, one with the other may be judged of, and contained in memory.

Of the Crypticks, or Occultations of this Method in General.

1. This Method may be hidden two wayes: Namely in ſhew only, or really. The firſt way is, when there is really a method, and the Preacher hath as it were a clew or line by which he is guided from the beginning to the end of his ſpeech without any ſtraying; yet this method is concealed from the hearers, partly by not naming in the beginning thoſe heads he means to inſiſt upon; and partly by not expreſſing his tranſitions from one head to another, and laſtly diſguiſing both the heads and their connexions under other terms and reſpects.

2 The latter way is, when the method is concealed really; and

and this may likewiſe be done two wayes, (for I would not ſet open a gap for digreſſions, or Heterogeneals) Firſt by omitting one or two of the principall parts. Secondly, by intermixing, or inverting the order. When and which way it muſt be done, ought to be the dictate of his own wiſdom.

Chap. II.

Of the ingreſs or entrance into the Text of Scripture which is to be treated of.

THe parts of the Method are

of { Doctrine / Uſe.

In the Doctrine there ought to be considered

the { Preparation thereunto;
Handling of it.

In the Preparation

the { Entrance to the place where it is,
Laying of the doctrine it self.

1. Of the Entrance. If the Preacher intendeth to treat upon some whole Book, Psalm, or Epistle, he must first briefly shew the chief scope of the whole, and the parts (wherein is the chief use of the distribution of the whole into parts) in their greatest extent. Then the parts of the first part, if it have any, and so proceed to the rest.

2. Likewise if he undertake the greatest part of some whole treaty: first let him shew the scope, then set down the parts, and

and ſhew how that part which he is to handle, hath its coherence with the reſt, and tends to that ſcope: and let him conſider that part, firſt in it ſelf, ſecondly in its relation to the whole.

3. Laſtly, if he take any particular Text for a ſubject of a Sermon or two; if it be in the Context (as many in the *Proverbs*, &c. are not) let him firſt ſhew the connexion of it, or the relation to the principal part to which it belongs: Or if it begins a treaty, let him ſhew firſt whereto that, whereof this is a member tends, and how this conduceth thereunto. And let that particular Text be conſidered firſt in it ſelf, next in the relation (if any) to that which precedes. See an example hereof, Chap 4. Sect. 6. & Ch. 6. Sect. 17. and elſewhere.

Chap. III.

Of the rayſing of Doctrine.

1. WHat Doctrine is. I call Doctrine a divine axiome comprehended in the text. Of which definition (becauſe it ſeems to mean ſome novelty) I muſt give ſome reaſon for each particular part.

I. *Axiome*] for I lay this as a ground and foundation, That there is nothing true or falſe, unleſſe it be an Axiome. And therefore whatſoever is revealed to us of Divine Truth (for there can be no falſehood in the Word of God) is contained in the Axiomes of holy Scripture.

II. *Divine*] For there are many axiomes in Scripture, which are

are not divine, but enunciated by men, not ſpoken by the holy Ghoſt, yea ſome by the father of Lyes himſelf, yet this makes a divine axiome, that ſuch have ſaid ſuch things, Mat. 4. 6. *Saith unto him. Caſt thy ſelf down*, he addes a motive, *If thou be the Son of God*; he alleadgeth divine teſtimony for his indemnity; *For it is written, &c.* Which Scripture rightly cited, all the devils of hell cannot make invalid. Which ſhall be better treated of in its proper place, for here we will only obſerve Satans fraud in the allegation and application.

There are alſo in Scripture certaine feigned Propoſitions, which (by the ſpecial priviledge of Comparates) doe argue real Reddition⁹, and being diſpoſed with their Redditions, doe make

divine axiomes (as alſo the parts of them, which belong to the ſcope, applyed to the parts of the Redditions) and yet the feigned Propoſitions, or their parts, conſidered of themſelves without their Redditions, doe not make divine Axiomes. As for example, the Parables of the Sower, and the Tares, *&c.* in the explaining of which our Saviour applies the feigned Topick to the real. See Chap. 6. Sect. 16.

III. *Comprehended in the Text*] Not only deduced from it by a conſequence. For axiomes that are found in Scriptures may be called Prime truths, and as it were Principles, in reſpect of thoſe which are vertually contained in them, and may be deduced from them by a good conſequence: And theſe princi-

ples

ples are they which I would only have held for Doctrines, yet these are not to be had *totidem verbis*, or word by word formally in the text, and therefore peradventure not obvious to every one, or conspicuous at the first sight, but sometimes are to be drawn out and reduced into form, the Explication being premised, or a Collation with other Scriptures, presupposing the common manner of speaking, or the Wisdom of God who speaketh. These I say I would have only to be held for Doctrines, for by this means, first hearers may grow accustomed to the Text of holy Scripture, when they are as it were led by the hand through all its axiomes, or expresse truths, whereas otherwise they may goe from the Sermon almost as ignorant in the

Text as they came. Secondly, by this means the hearer will have the Doctrine as it were before his eyes; ſo that coming home, having opened the book, he may ſay, I have this day heard this part of holy Writ expounded and applyed. Whereas the Doctrine being deduced by conſequence (oftentimes obſcurely, ſometimes weakly; and ſometimes falſely) is ſoon forgotten, or deſerves to be ſo, and by this means the foundation of the whole Sermon falls. Thirdly, by this means the Preacher doth neceſſarily tye himſelf to the words of the Text, or at leaſt will not erre in the foundation of his diſcourſe; whereas contrarywiſe, this curb being taken away, there is is a great way given to ſtraying, making any thing of what you will, and

applying

applying ſome few general collections to any text, (ſometimes to the connexion, before the Text it ſelf be underſtood) and ſo without touching, but meerly neglecting the Text, to the filling of the ears and mindes of the hearers with impertinent (and peradventure dangerous) opinions in ſtead of Doctrines. Fourthly, by this means the Reflexion of the Uſe in the immediate vertue of the Principle will be much more efficacious to convince and ſubject the hearers mindes, and may be with more confidence and authority urged by the Preacher. And contrarywiſe when a Uſe is inferred out of another Uſe by long and incertain conſequences, the further every one is remote from its principle, ſo much the leſſe thereof it hath in it, and acts

ſo

ſo much the leſſe by its virtue. And ſo eaſily gives opportunity of evaſion to the hearers, and of ſaying (as they commonly doe, eſpecially in Reproofs) *he ſtrayed far from his Text.* Neither can the Preacher himſelf with any true confidence urge that which in the preſent words of his mandates (namely of the holy Scriptures) hath little or no confirmation.

2. Although I ſhould here hardly admit of any Cryptis, yet I believe thoſe general ſayings of holy Scripture (propounded by God nnto all, and whereof that of our Saviour may be taken, *What I ſay unto you, I ſay unto all*) which were written or ſpoken to ſome who were then living, ſo they receive no ſpecification from them, may alſo be propoſed to our auditors, as directed to them.

CHAP.

CHAP. IV.

How a Doctrine ought to be laid.

SEeing the Axiomes of holy Scripture are not framed according to that notion which God hath of himself and others, but of that which he in his will hath conceived to be as a rule to us, that being attemperated to our mind, let it be enunciated to its Logical directrix. And an Axiome being a disposal of an argument with an argument, and a Syllogism of two in question with the third, and as the arguments are affected one with the other, so they actually exhibit their force in both places, it will be of much concernment here

here, to know well and weigh the affections of the Argument.

2. A Text considered in it self is either { Axiomatical or, Syllogistical.

If axiomatical, there may be a Topical Analysis premised, shewing first the *Thema*, or *Aliquid*, then the Arguments by which it is illustrated, and that in terms fitted to the Auditors capacity.

3. The Axiome (be it either simple or compounded) is either one alone; or contains more in it. If one alone, it may without any more adoe be presently treated of. But if it contain more in it, they must particularly be (as one may say) singled out and placed: this in the first, this in the second, this in the third place, and so forward accord-

according to the order of their nature.

4. This order ought not to be looked upon by the ſeries of the words, (to which it is oftentimes contrary) but by the natures of the things themſelves; in the eſtimating of which alſo one ought to be very cautulous. That Axiome that *every cauſe by nature is before its effect*, though it be true, may here give an occaſion of error, becauſe, as that which is cauſe, is, before it is a cauſe; ſo that whereof it is a cauſe, may be conſidered in an abſtract notion, before it is conſidered in relation to that cauſe in a ſpecial and diſtinct notion: Yea, peradventure the effect may be conceived under the notion of the ſubject, and the cauſe as an adjunct employed about it. As for example,

By him all things are made, 1. *All things were made* 2. *by him*. Yea though τὸ ὄν be before the τὸ ποιὸν, the ſubject before the adjunct; yet if the adjunct in its concretion doth contain arguments, which of themſelves make a compleat ſenſe, and take their ſpecification from the ſubject, it ought in order firſt to be treated of; as for example, *To us a child is born*: 1. *A child is born*. 2. *To us*.

5. But if we conſider the axiomes in themſelves, it will not be difficult to find the order. Seeing that is firſt, which is moſt ſimple, and moſt general; not depending on the reſt, but the reſt on it. Likewiſe that in the ſecond place which immediately depends on the firſt, and the reſt on it, &c. And if there be any collateral ones, it is all one

to

to the method which is treated of first; yet it will be the more commodious way to follow the series of the words, and take that first in hand, which first offers it self to the Readers view.

6. There may be some absolute thing in the parts of each axiome, that may contain a Doctrine. That which is absolute in the parts, is to be handled before the parts be jointly treated of. The absolute is to be considered according to the rule of its *genus*. Act. 27.23. *For there stood by me this night the Angel of God, whose I am, and whom I serve.* 1. *The Apostle professes himself to be Gods.* 2. *That he serves God.* 3. *That he is Gods, and serves him.* 4. *That the Angel of God, whose to be, and whom to serve he professeth, stood by him that night:*

the

the three first I call absolutes in the antecedent. So in the consequent, Matth. 1. 21. *He shall save his people from their sinnes.* 1. *His people have their sins.* 2. *He will save his people*, &c. The relative condition in *for*. *Because he shall doe this, you shall call his name Jesus.*

7. If by the influx of latter arts (namely Grammar, Rhetorick, &c.) into the Text, Logick cannot be immediately examined: then the words are first to be stript of those arts by some general explication, and the sense to be made plain, and so the way made ready for the Logical Analysis and assignation of the axiomes that they may appear to be therein.

8. If the simple ones come under the *species* of the comparates (as Eccles. 5. 1. Ephes. 5 11.) or the

the comparates under the ſpecies of the ſimple, (as Prov. 8. 10. Matth. 9. 13.) or of another kind of comparates, then that which the note ſets forth, (as Heb. 12. 24.) it is the Logicks part to propound the Axiome, pronuncing how the thing is. See an example, Chap. 7. Sect. 4. & 9.

9. If in the foreſaid arts there be any thing involved concerning any part of the axiome; it may be joyned with that part which it concerns, to make good the axiome. See an example, Sect. 16. If to the whole, (as in the figures of ſentences) that very ſame which is added, will make an axiome to be propoſed and treated of after that to which it is annexed, Proverbs 15. 23. *A word ſpoken in due ſeaſon, how good is it?* 1. It is good.

2. Even

2. Even to the admiration of *Solomon.*

10. But if thereby there chance to be any eſſential thing wanting, that ought to be ſupplyed out of the uſe of the phraſe and ſcope of that and the like places, the conſonancy of faith agreeing thereunto, Luk. 13. 9. *And if it bear fruit,* namely, *thou ſhalt let it ſtand*; or ſome ſuch thing.

11. If the explication of ſome notion, in an axiome already laid, doe not neceſſarily multiply axiomes, and they are to be treated of: that notion is firſt to be unfolded, the axiomes to be drawn out, and their treaty to be inſtituted according to the preſcribed method. As for example, 2 Tim. 3. 16. *Scripture is profitable,* πρὸς ἐπανόρθωσιν, *for rectifying.* The heart of man may be

be irregular, or ſtraying from the right and its rule two ways. Namely, by being exalted above the rule, or by being dejected beneath it, and therefore in either way it may want rectifying, in the firſt by Reprehenſion or Reproof, in the latter by Conſolation or Comfort. 1. Scripture is good for Reproof. 2. For Comfort.

12. If in the reſolution of one axiome into many, the conſtruction of the words ſhall ſeem to be ſome obſtacle thereunto, it may be lawfull to alter it, ſo the ſame ſenſe remain. As for example. This, *God created the heavens*: In this, *The heavens were created by God.*

13. Proverbiall ſpeeches or ſayings being oftentimes uttered ἀντιθετικῶς, antithetically; ſometimes, that they may comprehend

hend many things in a few, it is enough if they expreſſe ſome-thing in the one part thereof, and leave the reſt to be underſtood in the other by vertue of the antitheſis: which when it is ſo done, thoſe things which are deficient in the one part, may be ſupplyed out of the other, that ſo the whole and compleat ſenſe of the whole ſentence may be gathered. But becauſe thoſe things which are ſo ſupplyed, are not ſo manifeſtly contained in the Text, as thoſe which are expreſſed, therefore they may either be brought in as Uſes, or if as Doctrines, then muſt it clearly be ſhewen, how they proceed from the Text, and they muſt not be long inſiſted upon. There are many frequent examples hereof in *Solomons* Proverbs; and many not unlike thereunto

are

are to be found in divers parts of Scripture, as Pſal. 1. v. laſt, *The Lord knoweth the way of the righteous, but the way of the ungodly ſhall periſh.* 1. *The Lord knoweth* (that is to ſay, approveth) *the way of the righteous.* 2. (By the oppoſite member) *it ſhall be preſerved or proſpered.* 3. *God diſlikes the way of the ungodly* (by firſt member). 4. It ſhall periſh.

14. In which places (either of the Proverbs or any other part of Scripture) ſomething in the one member, neceſſarily includes ſomewhat which is in the other, which may both be included and joyned into one axiome, and that is to be treated of before either part of the axiome in which they are to be found. See an example, Chap. 7. Sect. 4. & Ch. 10. Sect. 2.

15. Thoſe

15. Thoſe which being indefinitely ſet down, intend not a general truth, but ὡς ἐπὶ τὸ πολὺ, as it were for the moſt part, are likewiſe to be propoſed and explained.

16. *Behold* ſet before ſome of the Lords words, doth argue that ſentence to deſerve a ſpecial attention. And from hence may be raiſed a doctrine of the latter conſideration, according to the rule, Sect. 9. An example hereof is, 1 Pet. 2. 6. (the full treating whereof muſt be had from the rules of Comparates) where according to the rule of the ſaid 9. Sect. (the Apoſtle expreſſing in the fourth verſe what is wanting) 1. ax. *Chriſt is the ſtone in the head of the corner.* 2. *Elect and pretious.* 3. *God laid it,* &c. *in Sion.* 4. *He that believeth,* &c. 5. *All theſe things deſerve*

deſerve a moſt ſpecial attention. Of the ſame nature ſeems to be that of the Apoſtle, (πιστὸς ὁ λόγος) but alwayes in matters of great moment.

17. The word חלילה added to a ſentence ſtrongly denieth, and doth moreover adde the negation, being ſpoken by God, an abomination of the thing denyed; if ſpoken by man together with it, ſometimes a deprecation. The ſame thing almoſt is ſignified by the Greek (Μὴ γένοιτο, let it not be ſo) ſee Ch. 8. Sect. 17.

18. You ought to apply your mind chiefly to that axiome, in which the efficacy or ſcope of the Text is placed: Thoſe which are acceſſory, may for the preſent be more ſlightly handled. For at another time there may fall a more apt place where they

may be found as principals and chief.

19. That which I ſaid before concerning the order of axiomes, though it may ſeem ſtrange to ſome, yet none will ask me a reaſon of it, have he but any touch, and be never ſo little verſed in the Dialecticks, whoſe judgement and memory (I ſay nothing of the hearers) will deſire an order; and who by this means will have, not only the firſt part of his diſcourſe compleat in it ſelf, and diſtinct from the reſt; but will alſo in it, ſecure his way to thoſe things which follow, in the fore-requiſite and generals of them. I will rather adviſe you to reſerve to each axiome that which is Homogeneal to it, that the treaty may agree with the order of the axiomes.

20. What

20. What ſhall we then ſay of that Topical (as I may call it) way of Preaching, and that oftentimes according to the ſeries of the words, where each arguments, or Topical places, are propoſed as Doctrines, or foundations of the diſcourſe, eſpecially when each one carryeth ſome kind of emphaſis with it?

Though I am not ſo perverſe or nice, but that I can eaſily like of any way or manner of handling the Divine Word, ſo it be profitable: yet becauſe my intent is to enquire into the Method, I ſhall take leave to ſay ſomewhat of ſo uſual a one.

And this in the firſt place. If ſuch Preachers did only doe that which they ſeem to propoſe, the whole Sermon, how long ſoever it were, would be but a

meer explication; for thoſe naked and ſimple tearms are not capable of any farther act, as being not apt' to contain (as we ſaid before) any thing of truth or falſehood. But ſuch a diſcourſe can neither be a foundation in the Text, nor any way fruitful to the Auditors. For becauſe the Argument, conſidered in it ſelf, is only affected to argue, and that there is no act of judgement but where the argument is diſpoſed with an argument, it is impoſſible to bring any proof, or inferre any uſe, of a bare argument.

Secondly, that emphaticall word (if it be ſo, and not a fallacy τ̃ ϖεϱισπάσεως) hath the reſt of the Text, or ſome part thereof joyned with it, for a foundation of that part of the diſcourſe; oft times that which is by nature

ture firſt and which if it ſhould be firſt treated of, would give a light to it : and alwayes that without which neither the ſenſe nor ſentence is compleated. Whence it comes, that it is neither ſo efficacious, nor convictive (that namely being not treated of, which is required for its foundation) nor ſo perſpicuous and ſcientifical, that being as yet concealed, which is by nature firſt, and ſhould carry a light before it. But as much as neceſſity forceth us to take on both ſides, that this may ſubſiſt and be clear, ſo much tautology and confuſion is brought forth, when the ſame thing is in the ſame manner repeated, and made both prior and poſterior to it ſelf. This ſeems harder when in an axiome conſiſting of an adjunct occupated, and a ſubject

(as there be many in Scripture) the adjunct, which ſometime is impiouſly applicable to other ſubjects, is firſt treated of: though it doe receive its ſpecification from the ſubject.

21. The remedy of this evill is, to ſelect, and conſtitute in the firſt place that axiome (whether it conſiſt of two, or more arguments) which by nature is firſt, and contains in it ſelf the compleat, and independent ſenſe: and then joyn unto it that argument which may make that axiome that by order of nature is next, *&c.* neither need the emphaſis to be feared, which may very well be cared for in treating of the axiome; namely, in ſuch ſort that every ſeveral emphaſis, may have its due explication and proof, and the uſes be ſo inferred and diſpoſed, as they ſhall principally

cipally proceed from this or that emphasis. Which may then timely be done, when the whole foundation is clearly explicated and proved: For then they may be urged in vigor of the whole, without any Tautology or confusion.

Crypsis.

22. Before any Doctrine be constituted, there may be premised the Explication of the whole Text, and (if need require) a vindication from false Expositions: as, if it be some principal Text, which the adversaries of truth doe abuse to confirm their opinions.

23. Two or three axiomes may be joyned into one, when either the sterility of the axiomes, or almost the same sense

expreſſed in various words, or the Preachers feſtination (either towards his ending or haſtening to ſome principal point) or ſome other ſuch like cauſe require it.

24. One axiome ῥητῶς, or virtually contained in the Text, may be inferred out of another, as a Uſe out of a Doctrine, as 1 Pet. 5. 7. *Caſting all your care upon him, for he careth for you.* 1. Axjome, *God careth for you.* 2. Uſe of Exhortation, *Caſt all your care upon him.* 3. The Relative axiome, (*viz. Becauſe he careth, therefore caſt*) may be made a motive in that exhortation. Likewiſe an axiome in the Text may be converted into a Uſe of the precedent axiome, as Pſal. 42. 2. Axiome. *God is a living God.* Exhortation. *Let our ſoul* (with *Davids*) *thirſt for the living God.*

25. If

25. If ſeverall axiomes be joyned together, it ſhall be free either to conſider them ſummarily, or with a diſtinct reſpect to each ſeverally. And the uſe of thoſe things which are leſſe eſſential to the principal ſcope, may be compendiouſly handled. But thoſe which are more chiefly intended muſt be more fully followed.

26. In thoſe verſes which have [*Thus ſaith the Lord*] or the *Lord hath ſworn*, &c. the axiomes which are contained in the thing atteſted may be propoſed, and the witneſſe aſſevering them, be brought as τῷ ὅτι: and he to be ſo explained, as there may a force of proof appear thence, as from the name חי אני יהוה יהוה צבאות The Lord ſaith, &c.

27. Thoſe things which have the word *behold*, ſometimes may be propounded as an axiome, that τὸ *Ecce*, or Behold, ſhould adde to the precedent to which it belongs, and be as it were a bond connexing the uſes to the Doctrine, Behold this for Inſtruction, for Reproof, &c.

28. If any one (as it is the ordinary cuſtom of Churches beyond the Sea) doth take upon him a long text, he may by Analyſis diſtribute it into parts, and illuſtrate them, either ſeverally or joyntly, by ſome explication or paraphraſe, then chuſe the chief axiome of each part, or reduce the ſum of ſeveral of them into one, and according to the firſt member of the ſecond general Crypſeos accommodate the treating of them to the time, &c.

29. If

29. If in framing axiomes out of ſome long ſentence, the order of nature ſhould overmuch diſturbe the order of words, ſome ſlight diſtribution may be premiſed, whereby that inconvenience may be obviated: and having run over each part, the full ſenſe of the whole period may be expreſſed.

Chap. V.

Of Axiomes in Specie.

A ſingle Axiome, though it have a large extent in reſpect of the Arguments which may be diſpoſed in it, yet (if but the *Cryptis*, and oblique predications be declared by

an apt explication) it is easie to be judged of, as for the constitution of the Doctrine, by reason of the direct union of the parts: whether it be only one axiome, or doe contain several ones in it: unlesse it be when there is some composition either in the antecedent, or in the consequent.

2. If the antecedent be of copulate parts (so that the consequent be enunciated only, one of all united together, not of the single ones severally, for otherwise it is an axiome of a copulate judgement) and that they require a several tractation, they may be proposed severally in so many axiomes, (with a respect to the consequent, (*viz.* in good, as requisite thereunto; in evill, as tending to it) and afterwards the consequent of all taken together may be laid open.

As

As for example, *Bleſſed are they which hear the Word of God and keep it.* 1. *For a bleſſing, it is required that we hear the Word of God.* 2. *That we keep it.* 3. *Thoſe who doe both theſe things are bleſſed.* See the like in a large compoſition. Sect. 5.

3. Likewiſe if there be a copulation in the conſequent (ſo that the copulated parts may be ſpoken of the antecedent, not ſeverally, but taken together) the judgement is the ſame of it, as was of the other. See an example, Chap. 6. Sect. 3. out of Mat. 17.

4. Propoſitions which they call Modal, (if we meet with them in Scripture, in the ſame ſenſe as Logicians take them) may be referred to a ſingle axiome. And in theſe the *modus* doth conſtitute the conſequent, the

the ſubſtance of the axiome being contracted into the antecedent. Theſe *modi* are nothing, but the affections of the axiome *in genere* (which as true, is either contingent, or neceſſary; as falſe, either poſſible, or impoſſible) and are to be underſtood by the affection, and manner of diſpoſition of the arguments.

5. Although where word the *Eſt* is meerly Syncategorematical, and both parts, or the one in reſpect of the other, implyes a negation to the real *eſſe* (as in feigned, ſome privative, and contradicing things) there neither part with *Eſt* categorematically taken, will make a divine axiome; and though when by reaſon of the nature of the parts, and affection of the one with the other, an axiome may be conſtituted; it ſeems to be there con-

contained rather by deduction, then expreſſely. Yet if the thing will ſo bear it, and the unfolding and treating of that axiome by way of uſe be not ſufficient, but the reſpect which that notion hath to ſome other part in the Text, or ſome other juſt cauſe require, that it may ſome way be treated of ſeverally; It may be ſometimes propoſed, (yet but ſeldom) and followed as far as need ſhall require, either in the whole part, or in a particle of the part. Pſal. 1. The conſequent *Bleſt* is ſpoken of the antecedent, which conſiſts of ſeveral parts, in either of which parts there is a copulation, in the firſt a trebble *climax*. That axiome may (unleſſe peradventure the word *pius* may be ſuppleted for an Antecedent out of the Antitheſis of the 4. verſe) be

be handled according to the rule laid down in the ſecond ſection of this chapter; Firſt, the former part of the Antecedent, then the latter, and laſtly the conſequent is to be applyed to them, as conjunct. Every part of the former, and firſt that which is abſolute, and afterwards with the conſequent. As for example, *The wicked have their counſell: It is required, for to be bleſt, not to walk in their counſel. The ſinners have their way: It is required for to be bleſt, to not ſtand in their way. The ſcornful have their ſeat: It is required for to be bleſt, to not ſit in their ſeat.* Then the Copulation: *It is required, if we will be bleſſed, that we neither walk in the counſell of the wicked, nor ſtand, &c. nor ſit, &c.* Out of this axiome the *climax* or gradation may be obſerved by way of

of uſe. And if this way of treaty be not ſufficient, we may proceed ſurther in this manner, There are wicked, there are ſinners, there are ſcorners. There are both thoſe, and theſe. And ſo in the other two; but abſtractly, that ſolid axiomes may not be anteverted.

Chap. VI.

Of a Compoſite Axiome.

ALthough in a Compoſite Axiome the unitive force of the parts for the moſt part explicate it ſelf in a Grammatical conjunction: yet notwithſtanding, ſeeing Grammatical conjunctions are taken looſely, and in a various ſenſe, as well in the Original languages in which Scri-

Scripture was written; as in thoſe into which they were tranſlated, we muſt not ſtick too much to theſe ſymboles or portions, but we muſt firſt look upon the affections of arguments which are there diſpoſed, and the rule of judging every axiom.

2. If the parts of the Compoſite doe contain ſomewhat in them which is abſolute, (whereof ſee Chap. 4. Sect. 6.) and they require a diſtinct treaty (which a Connex preciſely taken, and a Diſjunct doe not admit) that which is abſolute in the conſequent, may ſometimes be reſerved untill we come at it, as Joh. 8. 18. The antecedent. *I am one that bear witneſſe of my ſelf.* The abſolute in the conſequent. *The Father ſent me.* The conſequent. *The Father that ſent me, beareth witneſs of me.* The Conjuncts. *Both I and*

nd the Father, &c. See ch. 7. Sect. 1.

3. Excluſive axiomes (which we meet with oftentimes in Scripture differ little or nothing one from the other) although they have the face of ſingle ones, yet becauſe they doe alwayes indeed imply a compoſition, if they be fully to be treated of, they muſt be referred to a compoſite axiom. But they reſolve themſelves into two axioms, whereof one ought to be enunciated affirmatively, the other negatively. And as the affirmation is before the negation, ſo that which is enunciated affirmatively, requires the firſt place in the treating. The Excluſive in the antecedent. 2 Tim. 4. 11. *Alone* (or *only*) *Luke is with me*, as if he ſaid; And *Luke is with me; and other of the Diſciples are not with me.* In the conſequent. Matth. 4. 10. *Him only ſhalt thou*

ſerve,

ſerve, that is to ſay, and *Him ſhalt thou worſhip*, and *another thou ſhalt not*. In the ſame ſenſe might be ſaid, *Thou ſhalt ſerve none but him*. The Exceptive in the antecedent. Act. 8. 1. *They were all ſcattered abroad, &c. Except the Apoſtles, the reſt were diſperſed. The Apoſtles were not diſperſed.* In the Conſequent. Matth. 17. 21. *This kind goeth not out but by prayer and faſting.* 1. *It goeth out by prayer and faſting.* 2. Other ways, *It doth not go out.* The firſt axiome is to be treated of according to the rule, Chap. 5. Sect. 3. *Prayer is required to have this go out.* 2. *Faſting is required.* 3. *By both it goeth out.* Sometimes for greater evidences ſake the affirmative, & the negative are both expreſſed: As in the Exceptive, Deut. 4. 35. *The Lord he is God*, and *there is none elſe but him.* The ſame is ſignified in the

the Excluſives, by gemination of the ſubject הוא לבדו אתה לברך אני לבדי, &c. (which the Septuagint doe often render by μονώτατον, *only*, as 2 Sam. 17. 2. 1 King. 8. 39, &c.) Sometimes the Excluſive is ſet together with the Exceptive, as 2 King. 17, 18, &c. ſo Luk. 5. 21, &c. In the affirmate excluſive, the note addes the negate; in the negate, by a double negation the affirmate. In the exceptive affirmate, the note layes the negate; in the negate the affirmate.

4. Comparates although they be many times diſpoſed in a ſingle axiome, yet becauſe they can ſcarſe be treated of ſufficiently, unleſſe they may be more fully diſtinguiſhed by parts, and ſo be referred (whereunto full comparations belong) to the compoſite axiome, of theſe we muſt give ſome premonition in this place.

5. Where

5. Where every comparation is said to be either in the { quantity / quality.

You must note that these terms are taken at large, and Logically.

6. When the quantity or quality is said to be a conjunction, or to contain the unitive force of the parts; it is understood notwithstanding to superadde also its peculiar force of declaring the nature of the comparation.

7. The Note of Comparation which is added to Reddition is chief, as τὸ *Aliquid* is chief in the Axiome, and for whose sake the argument is added.

8 Also the Grammatical notes of Comparates sometimes doe not distinguish one *species* or kind from the other. See an example, Ch. 7. Sect 9. Sometimes they

they are not ſet by it, Chap. 7. Sect. 4. & 7.

9. The Comparative degree doth not alwayes argue a poſitive in either, but a leſſer participation of the oppoſite, as Ezek. 16 52. Lam. 4. 9. See an example, Chap. 7. Sect. 4.

10. In the treaty of Comparates (whither the quantity, or quality be expreſſed in the Text, or no) it will be uſeful ſometimes, to premiſe or adde to thoſe reſpects wherein they doe agree (as in Equals, and Semblables) thoſe wherein they do not agree. And premiſe or adde thoſe in which they doe not agree (as Unequals, and Diſſemblables) to thoſe in which they doe agree. Eſpecially in ſemblables this is to be obſerved, that they be not extended beyond their ſcope: which is done often-

times,

times, and dangerouſly. So both the comparation ſhall be illuſtrated, and the detortion or wreſting to an evill ſenſe ſhall be avoided.

11. If the comparation be limited, as concerning the reſpect, in which it is inſtituted or ſet, either by the Text, or by the Context (though peradventure in other places other reſpects be manifeſted) let that only be treated of, and the reſt reſerved for their proper places, ſeeing it is ſufficient to ſatisfie the intention of the preſent Text.

12. If it be unlimited, and divers reſpects and profits of the Homogeneal may be brought, (becauſe Scripture is to be taken in latitude, if it be not reſtrained neither by the Context, nor the Analogy of faith or truth) they may well be brought.

13. The

13. The reſpect in an illimited compariſon (whether it be one, or manifold) it muſt be forced with an Explication out of the habitude of an argument to the τὸ *Aliquid*: and ſo the Doctrine be conſtituted, one out of one, more out of more. Where the reſpect, as being founded upon an Argument (which is more known and plain to the hearers) is to be known and plain, as applyed to the τὸ *Aliquid* certain, and of a firm truth, for from hence depend the uſe and efficacy of the Doctrine. Gen. 15. 1. *I am thy ſhield.* Axiome. *As a ſhield protects a man who makes a right uſe of it, ſo God doth faithful Abraham.* Here *protection* is the reſpect; known by the uſe of the ſhield, certain by the authority of the divine promiſe, Gen. 12. 2, 3. For the further Explica-

tion of the axiome, the reſpects, wherein the comparates differ, may be ſhewn. The ſhield is the inſtrumental cauſe of the protection; God, at leaſt, the principal. A ſhield defends from an enemy which aſſaults one before; God is a ſhield סב'ב לעמו *round about his people*, Pſal. 125.2. A ſhield is not alwayes at hand: But God round about his people מעתה ועד עולם *from henceforth even for ever*, ibid. A ſhield is a defence againſt a corporal enemy only, not againſt a ſpiritual. God againſt all.

14. But there is no place of invention, which lies more ſubject to wreſting, to inſer extream bad ſenſes, then this of Comparates, and eſpecially of ſemblables: none doth more eaſily draw the petty people (and I pray God not many of their leaders

leaders alſo) into the pit, none uſes to be more frequently uſed either to oppreſſe truth, or eſtabliſh errours. Therefore here ought to be a great deal of caution, eſpecially in aſſigning reſpects of an illimited comparation. I could wiſh this one law might be obſerved, as that of the *Medes* and *Perſians*, that at leaſt the Reddition (in which *Aliquid* is contained) ſhould be proved ſolidly, out of manifeſt places of holy Scripture. There is need of the ſame caution in thoſe places is ſet down confuſedly, and the Propoſition is explicated in ſeveral parts: as in many Evangelical Parables: and alſo where no reddition is ſet down. That Propoſition, Exod. 12. 46. did ſeem to want a Reddition, untill the event, and the Apoſtle ſhould declare

it, Joh. 19. 36. So that of Hoſ. 11. 1. If Divines would careſully uſe this caution alſo to compariſons which they bring in matters of great moment towards faith, or manners, we ſhould have more celeſtiall ſood, and leſſe ſtriſe.

15. Comparates in quantity doe argue more preſſingly and diſtinctly then thoſe which are in quality.

16. Feigned Comparates if they be diſpoſed in a Compoſite which requires the truth of parts, doe not fall under this rule of judgement; ſee Ch. 3. Sect. 1. Yet ſome diſtinction may be uſed in feigned ones. For ſome are meerly feigned; ſome are taken out of the common uſe; which though they do not touch any ſingular hiſtory, neither are they determined to here and

now,

now, yet they contain an indefinite truth in them, and therefore if need be, there may be axiomes made of them, to be proposed with restriction, and briefly run over. Luk. 18. *There is sometimes a Judge in a* City, which neither feareth God, nor regardeth man. Sometimes a widow is wronged by her adversary. Being wronged she useth to complain to, and be importunate with the judge. The unjust judge will sometimes doe justice to the widow, to avoid the trouble of importunity.

17. If a comparation be met with *obiter*, or by the way, and not principally in some sentence; it may be more slightly treated, and subordinately to principal axiomes, as Rom. 13. 5. *Wherefore ye must needs be subject, &c.* In this Text the *Ali-*

quid is *ſubjection* (whoſe ſubject with generality and object of the perſon, you muſt ſupply out of the firſt verſe of the ſame chapter) is diſpoſed with an adjoyned *neceſſity*, which is argued from two cauſes comparate between themſelves in an unequal quantity (*not onely, but alſo*) axiomes to be treated in the Text. 1. Every ſoul ought neceſſarily *to be ſubject to a ſupereminent power.* 2. *For wrath it is neceſſary to be ſubject.* 3. *For conſcience, &c.* 4. *More for conſcience then for wrath.* (5. Out of the relative conſideration in the illative or inferring note *Wherefore*, which joyns theſe words with the precedent) *for a ſuper-eminent power, is a revenger of wrath, and a miniſter of God, and that for the good of all*, therefore to be ſubject, &c. *is neceſſary.*

CHAP.

Chap. VII.

Of a Copulate Axiome.

SEeing a Copulate Axiome consists as it were of collateral parts, so that one does not depend of the other, the truth of each one in it self is required, and by the copulation of them it is so, that if one be false, the whole axiome is judged to be false. Hence it comes that the parts may be severally proposed as Doctrines: then as united. See an example of an affirmed copulate, of affirmed parts, Ch. 6. Sect. 2. Of denyed. Mat. 23. 13. *Ye goe not in.* 2. You suffer not, &c. 3. *Ye neither goe in, nor suffer*; of one affirmed, and another denyed. Prov. 10. 22. 1. *The*

bleſſing of the Lord it maketh rich. 2. *He addeth no ſorrow with it.* 3. It doth both make rich, and *doth not adde &c.*

2. Moſt comparates ought to be referred to this axiome, ſo they be taken declaratively, where the ſentence is not ſuſpended, or an illation or inference of one comparate is intended out of the other. To the comparates in quantity doe alſo belong the relations of the place, and time, by the ſame law. An example of like, or equals, 2 Cor. 11. 22. *Are they Hebrews? ſo am I, &c. And I no leſſe then they,* or *as well as they.*

3. When out of the Text, and Context appears to be intended a comparation of peeres or equals, though it be expreſſed under the ſpecies of a connex of impoſſible parts, yet it will be

of

of a copulate judgement, and the contradictories of the falſe parts will conſtitute the parts of the comparation, Jer. 31. 36,37. God doth before, and after theſe verſes, expreſſe the firmneſſe of his Covenant with *Abrahams* poſterity; and doth ſuſpend the contrary by the impoſſible ſuppoſition in theſe two verſes. The Axiomes therefore, verſ. 36. are, *Theſe Ordinances ſhall not depart from before me*; *The ſeed of Iſrael ſhall not ceaſe, &c. No more this, then that*, ſo verſ. 37. The Antecedent. *The heavens cannot be meaſured above, or the earth ſearched out beneath*; (namely by men,) In the Conſequent. 1. The Abſolute *They have done many evils.* 2. I will not caſt off all the ſeed *of Iſrael.* 3. *Not for all theſe things which they have done*, (or becauſe a diſcretion or a diviſion is to be

understood) *though they have done many evils, yet will I not cast off all, &c.* Lastly, out of the united parts. *No more the one then the other.* Those which are unequal doe likewise belong hereunto, Prov. 17. 12. *Let a Bear robbed of her whelps meet a man, &c.* 1. *It is evill to have a Bear robbed of her whelps to meet a man.* 2. *It is evill to have a fool in his folly to meet a man.* 3. *This is a greater evill then the other.* In the third axiome is to be explained the excesse of evill in this, more then in the other, 2 Pet. 2. 21. *It had been better for them not to have known the way of righteousnesse, then after they have known it, to turn from the holy Commandement, &c.* 1. *Gods Commaudement is holy.* 2. *An holy Commandement is the way of righteousnesse.* 3. *To have an holy Commandement delivered unto him, is to*

know

know the way of righteouſneſſe. Theſe three axiomes doe not belong to the expreſſing of the comparation: Of the firſt, ſee the rule, Ch. 4. Sect. 6. and of the two latter, Chap. 4. Sect. 14. But the parts of the comparation are, 1. *Not to have known the way of righteouſneſſe,* or *the holy commandement had been evill for them.* 2. *To turn from the known way, or from the commandment given, is evill.* 3. *The latter is a leſſer evill then the former.*

5. Semblables. Where a quantity is intended, but it hath not ſeemed good to argue it diſtinctly; ſometimes we paſſe over into a ſimilitude, and the quality of the quantity is expreſſed, as Gen. 15. 5. The innumerability. *And he brought him forth, and ſaid, Look now towards heaven, &c.* Where the Protaſis, *the ſtars are*

not to be numbered, is proved by the condeſcent to the manner of humane witneſſe through experience. *Look upon, and number if thou canſt*, that is to ſay, *when thou haſt tryed thou canſt not*. Apodoſis. Thy ſeed ſhall be innumerable. The note of comparation ſuperadding the ſimilitude to the copulation, *So ſhall*, &c. is proved by Divine teſtimony, *The Lord ſaith*. Axiomes. 1. *Thou canſt not number the ſtars.* 2. *I call to witneſſe thine own experience.* 3. *Thy Seed ſhall not poſſibly be numbred.* 4. *As not the ſtars, ſo neither thy ſeed.* (The reſpect in the quality, *So*: that is to ſay, 1. *By reaſon of the number.* 2. *Conſpicuouſly.* 3. *To men that have skill and experience in numbring it ſhall be innumerable as the ſtars are to now thee*) 5. *The Lord ſaith it ſhall be ſo.* 6. *God brought forth*

forth Abraham. 7. *He ſaid, &c.* 8. *After he had promiſed him an heir out of his own bowels, he brought him forth and ſaid, &c.*

6. Mat. 13. 45, 46. *The Kingdom of heaven is like, &c.* Theſe words contain a Reddition, but ſet down confuſedly: the ſubſequent a Propoſition diſtinctly explicated, in a Merchant, together with his object and actions. And though the reddition be joyned with one only argument of the Propoſition (where it is ſaid *like unto a Merchant*) yet it is to be underſtood, to be referred to the whole propoſition, and vertually to involve the analogal parts, to its parts. So verſ. 24. *The Kingdom of heaven is likened unto a man who ſowed good ſeed in his ground.* Where by our Saviours own interpretation, He himſelf is the ſower, and to the

reſt

reſt of the parts are applyed thoſe things which are in the Kingdom (though not all of the Kingdom). Only to the zealous ſervants he applyes nothing: as if he would not have ſuch Miniſters named under the Goſpel as ſtudy or endeavour the killing of Hereſie. *Caſtellio* doth rightly warn us upon Matth. 11. 16. *The whole matter, not one word only is compared as in other parables.* Out of this Protaſis if need were there might axiomes be framed. Namely, *That Merchants doe attentively ſeek after things of this world; that their induſtry ſometimes proves good to them, finding things of great value. For the moſt part they are cunning enough, ſelling all they have for a greater gain, buying that which will bring them the greateſt commodiouſneſſe, &c.* Of theſe things, ſee Chap. 6. Sect. 16.

Proper

Proper axiomes of the Text. *As the Merchant which ſeeks for pearls, ſo* τεταγμένοι, *thoſe who are ordained in the Goſpel, doe ſeek for ſolid good things. As a Merchant which findes a Pearl of great value, ſo theſe by ſeeking doe find life everlaſting. As he ſels all that he hath to buy that Pearl: ſo they deny themſelves to obtain this. As he buyes that, ſo they by obſerving the conditions of the Evangelical Covenant, to which the promiſe is annexed* (*God for Chriſts ſake* having compaſſion) obtain this.

7. Diſſemblables alſo without a note (as there are many in *Solomons Proverbs*, and elſewhere) doe ſeem to belong hereunto. Tranſlators ſometimes in theſe doe render an Hebrew [ו] by a copulative; oftentimes by [*ſed*, but] as it were to ſhew the diſſimilitude. But they are well copulated

copulated ſo far as either Diſſemblable is enunciated with its quality; for herein they agree, that either hath its quality diſpoſed with it, Prov. 14. 29. *He that is ſlow to wrath, is of great underſtanding, but he that is haſty of ſpirit exalteth folly.* Where according to the rule, Ch. 4. Sect. 13. ſomething may be added, out of either part, unto the other, and ſo the parts are fully unfolded, *He that is ſlow to wrath is of great underſtanding, and exalts it: He that is haſty of ſpirit is great in folly, and exalts it.* Theſe being treated of, let the Collation of Diſſemblables ſucceed. To the unfolding of which, may be propoſed, in what they doe agree, according to the rule, Chap. 6. Sect. 10. *Each one is great in his quality. Each one hath ſomething which he exalts.* But the quality

quality is very divers, to which alſo thoſe things add a weight in which they both agree.

8. In an affirmed copulate, and which contains a diſcretion, or ſeparation of [*non*, & *ſed*] namely [of *not* & *but*] there ſeems to be a full enunciation, Pſal. 1. *And the godly man ſhall proſper like a tree; And the ungodly man not ſo, but is unhappy as the chaffe, &c.* Where either Diſſemblable, is argued from the Semblable, for the greater illuſtration of the diſſimilitude. See examples of Diſſemblables fully diſpoſed, Joh. 3. 36. & 4. 13, 14. where in the firſt part there is a Protaſis, in the ſecond an Antapodoſis in

the { Negation of the like, or Semblable quality. / Various poſition of the quality.

9. Heb. 12. 24. [*Better*] though it

it be ſpoken very largely according to the manifold reaſon of the good, yet it ſeems it cannot bee here expounded of unequall, but diſſemblab'e, [——*the bloud of ſprinkling ſpeaketh better things then that of* Abel]. *Better things*, that is to ſay, *other*, or *otherwiſe*; Namely, *the bloud of ſprinkling ſpeaks better things. The bloud of* Abel *not good things*, ſee Chap. 4. Sect. 8 It may be ſupplyed by the Protaſis (for it is an il'imited comparation) out of the Hiſtory, Gen. 4.

The bloud of *Abel* did ſpeak { towards God revenge. / to *Cain* horrour.

Out of the Antapodoſis out of the Apoſtle the bloud of Chriſt ſpeaks

ſpeaks { towards God propitiation. / to the hearts of beleevers which are beſprinkled with it, peace.

For the further explication, the reſpects may be brought, in which they agree (according to the rule, Chap. 6. Sect. 10.) 1. *The bloud of either was unjuſtly ſpilt.* 2. *The bloud of either ſpeaks.* The ſeparate treating of the parts, may be here omitted, as not being expreſſed in the Text. And where they are expreſſed, they may be fully treated: but here ſufficiently in the collation or comparation. The Axiomes in the collation. 1. *And the bloud of* Abel *of it ſelf ſpeaks vengeance towards God; and far otherwiſe the bloud of Chriſt, ſpeaks propitiation made towards God for all.* 2. *The bloud*

blood of Abel *speaks horror to* Cain. *But that of Christ peace to all those who by faith have their hearts besprinkled therewith.*

Of the Negate Copulate.

10. Those Comparates whose note is the negation of the opposite species or kind might seem to be disposed in the Negate Copulate. And the note indeed doth shew that there are such arguments; yet they are not fully and distinctly enunciated in that axiome. For the Negation that notes best, doth terminate it self in the indication of the gender, and rejection of the opposite species: whence followeth that the other is disposed there, but in a confused conception. Neither is the note alwayes certain: as a negation of the greater doth not

not infer a known parity or equality, Joh. 4. 12. & 8. 53. & 13. 16.

11. Diſſemblables by negation of ſimilitude (although they be fully diſtinguiſhed) cannot be fully comprehended in this denyed, or Negate copulate. Becauſe beſides the negation of the proportion between Semblables, is required a poſition of a divers quality.

12. A Copulate is more confuſedly denyed, as for the parts, when the bond or connexion is abſolutely denyed, neither ſeems it (except ſuch as are abſolute) to contain any more axiomes then it ſelf: unleſſe we think, they be ſometimes to be pointed at, becauſe of the ſpeakers prudency. As [*you cannot ſerve both God and Mammon*] *you may ſerve him, and you may ſerve this,*

this, you cannot ſerve both together, ſee Chap. 8. Sect. 9.

13. A Copulate which is falſe on the one part, is more clearly denyed, as to the parts, by the Diſcrete; for ſo it is diſtinctly expreſſed which part is true, and which falſe.

14. A Copulate of both parts, affirmed and falſe, is conſequently denyed, taking away the parts by the copulate of the denyed parts, Act. 25. 8. A Copulate of both parts denyed and falſe, contrarywiſe: Ita 47. 19.

Cryptis of the Copulate.

Seeing that a Copulate of its own nature doth not ſeem to require a neceſſary union of the parts; and doth not alwayes intend ſomewhat (at leaſt of any great moment) as reſulting out of

of their union; therefore in ſuch, the axiome which ariſeth out of the copulation may be omitted. Otherwiſe that axiome is of great moment, by reaſon of the authority, by which the parts are united, and the neceſſity of it, to that which it directly looks upon in that union.

16. Becauſe in the Copulate there be Collateral parts, if there be little or no difference between them, unleſſe it be in words, the conſequents of the parts may be joyned into one: And likewiſe the antecedents. Prov. 31. 30. *Favour and beauty deceitful and vain.* Finally, if ſuch parts be any more illuſtrated in ſuch a manner, they may likewiſe be joyned together. Pſal. 51. 2. *David* ſaid, *My ſin, mine iniquity.* 2. *He deſires to be waſhed and cleanſed from them.* 3. *He deſires to be waſhed throughly.*

throughly. 4. *All this he desires of God.*

17. In a comparation, a several treating of the Proposition may oftentimes be omitted, or at least be shortly knit up, whether it be feigned to an historical similitude, or true. 1. Because it often consists of a matter which is but little Theological. 2. It is not primarily intended in the Text, but the whole or chief use of it is in the application to the Reddition, and the illustration of it. 3. It is more known and clear to the hearers, who by it are to be taught the Reddition. 4. In the reflexion of the Doctrine, it comes first to be inculcated or pressed into the mind or heart of the hearer by uses. And here the Preacher might take upon him that of our Saviour, Hear what the unjust

unjuſt Judge ſaith, Luk. 18. 6. And being to exhort to ſedulity and care in ſeeking out the *ſummum bonum*, or *chief good*, out of the parable of the Merchant; attend unto his care in worldly things. *The careful Merchant runs to the uttermoſt parts of the Indies, &c.* So the ſeveral tractation of the Reddition may oftentimes be omitted; namely, when it ſhall be ſufficiently treated of, with the note of comparation, or in the collation it ſelf of the parts. And ſo very many Texts of full comparations may be ſufficiently exhauſted, if the propoſition be applyed to the Reddition (or as the reaſon of it ſhall require) the part to the part: and ſo the Doctrine be conſtituted.

Chap. VIII.

Of the Connex.

1. HEre the affirmation ſignifies, that if there be an antecedent, there is alſo a conſequent. So that though there be no note, or that which is, is alien, or not pertinent (as oftentime it is uſual) yet if the illation of the conſequent from the antecedent be intended, the axiome ought to be thought belong to this place. The truth thereof conſiſts in the true connexion of the parts, that either out of one, or both falſe ones, the abſolutely true may be; as alſo out of the true ones, the falſe; namely, when the one doth not follow out of the other.

other. Hence, by reaſon of the form of this axiome preciſely looked upon, the Doctrine cannot be conſtituted out of either part, though the parts ſeverally conſidered were true; becauſe the falſe ones alſo may conſiſt with the truth of the axiom. Yet abſolute axiomes may be in the parts. In the Antecedent, Gal. 1. 8. the abſolute is, *Hath been preached unto you.* In the conſequent, Joh. 8. 55. the Abſolute, *You are lyars.* An example of a *Connex*, where a like is inferred from a like, 2 Sam. 15. 21. *As the Lord liveth, and my Lord the King liveth*: But *in what place* [בי אם במקום] *my Lord the King ſhall be, even there alſo will thy ſervant be.* It ſeems to be a prerupt, or haſty ſpeech of a Souldier haſtening to expreſſe his faith; as if he did ſay, *I will*

not return unto Abſalom *as thou wiſheſt me, But in what place, &c.* The Comparation is limited to two reſpects in the Text, which being incompatible are propoſed disjunctly. Whether in death; there *alſo*, &c. The place in which, or the condition *David* ſhould be in either to life or death, it infers *Ittai* would in be the ſame, or the like. Axiomes. 1. *Ittai profeſſeth the King to be his Lord, and himſelf to be his ſervant.* 2. *If my Lord the King be in death, there will his ſervant be with him.* 3. *If in life, he will be there with him.* 4. *In whether condition ſoever the King ſhall be, in the ſame alſo ſhall he be.* The antecedent doth inferr the conſcquent, taking its force in that *Ittai* confirms it with an oath, that whatſoever the Kings condition ſhould be, the ſame ſhould be his: whoſe

efficacy

efficacy is perceived by the nature of this manner of teſtimony.

2. Yet this belongs nuto the Connex (where there is relation of the conſequence) that it requires the truth of the parts alſo. And therefore it offers the axiomes to be treated of diſtinctly in their parts, then that which reſults out of their union. But how much the more it declines from the bare connexion, ſo much the nearer it comes to the nature of a Syllogiſm, ſo that the cauſal conjunction being taken away, it uſually reſolves it ſelf into an Enthymema. And alſo a whole Syllogiſme may be comprehended in this axiome.

3. Hereunto belong the cauſall (alſo when the cauſe by accident inferres the effect, as

Eccleſ. 8. 11.) and rational notes, if they doe truely note (which they doe not alwayes doe, as John 19. ver. 4, 5, 6, 23. &c.) and which ſoever have the ſame force or efficacy: whereof the former belong to the Antecedent, the latter to the conſequent. In both of them the antecedent alwayes contains the cauſe of the conſequence, and ſometimes of the conſequent. The Grammatical Cryptis or tranſpoſition of parts is very frequent in this axiome. *Si, if*, is oftentimes ſet down for [*cùm, ſeeing that*, or *quandoquidem, ſeeing that*] Luk. 11. 13. Joh. 10. 35. & 13. 14, &c. Oftentimes the cauſall note is wanting, as Pſal. 25. 8. Sometimes it is ſet down for the illative or inferring, as Pſal. 116. 10. Sometimes the illative is wanting, as Pſal. 116. 1. Sometimes

times both, as Pſal. 118.6. Sometimes it is tacitely contained in the antecedent participle, as 2 Cor. 7. 1. Eſpecially where the participle ſignifies notice: as βλέποντες, *Beholding*, Acts 4. 14. Εἰδότες, *ſeeing*, Col. 4. 1. Ακούοντες, *when they heard*, Acts 7. 54. Γινώσκοντες, *knowing*, Heb. 10. 34. Μνημονεύοντες, *remembring*, Act. 20. 31. Sometimes it is found with an alien note, as Matth. 3. 14. *I have need to be baptized of thee, and comeſt thou to me?* as if he ſaid, *Seeing I have need to be baptized of thee, I doe not ſee why* (or ſome ſuch like thing) *thou ſhouldeſt come to me.*

4. Oftentimes the antecedent of this connex containeth that which preceded, ſometimes virtually, and ſometimes formally. Therefore if there it have been treated of by the Preacher,

and here it be vertually recollected to infer the conſequent; it ought here to be freely treated of, and only according to what is ſuperadded by the manner of recollection, 2 Cor. 7. 1. ταύτας ἔχοντες, &c. Having therefore, &c. ſo chap. 4. verſ. 1. In both places the demonſtrative, ἐμφατικῶς, emphatically ſet down, ſeemes to note an excellency; in the former, of the foreſaid promiſes, in the latter of the foreſaid Miniſtration. But if formally; only the conſequent, and the inference of it out of the antecedent offer themſelves: for the repetition of the antecedent, as lately treated of, will ſuffice. Rom. 8. 17. *And if children* (where *Si, if*, ſtands for *cum, ſeeing that*) *then heirs.* 1. *True believers* (whoſe deſcription was before) *are heirs.* 2. *Becauſe children are heirs.*

5. An

5. An axiome out of a finall cauſe (where the *finis*, or end, under its note τελικῶς, or *finally* taken, or its equipollent, is ſet to infer the *medium* or means) may alſo be referred to this place. Which kind of axiome (becauſe it is frequently obvious in Scripture) we will here ſpeak ſomewhat of concerning its illative, or inferring force. One that acts according to reaſon, looks upon the end under the reaſon of conveniency; He wiſheth, or with a kind of willity deſires. This deſire excites him to enquire, whether there be any means, by which it may be obtained. The poſſibility found out, and added to the end ſomewhat increaſes this deſire. So increaſed, it excites him again to ſeek out the nature of the means. 1. Whether they be

poſſible to be applyed by this agent of himſelf, or ſome way elſe. For want of this condition the deſire vaniſheth into deſpair. 2. Whether they be not of ſuch weight, but that the end may abundantly recompenſe it. 3. Whether they be neceſſary, ſo that the end cannot be obtained without them: or at leaſt as neceſſary as others, if there be ſeveral wayes to that end. 4. Whether they be certain, ſo that by the uſe of theſe, the end cannot chuſe but be attained; or at leaſt probable. For deſect of theſe three, the deſire vaniſhes into a neglect. The deſire occupyed about ſuch an end and the means, and by faith ſtrengthened about them, grows into hope or efficacious deſire of the end. And becauſe the means are firſt by nature, as far

as to the actual being, as productives of the actual end, or the fruition; therefore the agent puts the means into an actual *esse* or being, making use of them, to attain the end. The end being thus specified, is truly the beginning in operable things, as obtaining the compleat *volition* or *will* of it self, and of the means to it. And all these things are eminently found, as well in the excellency of the end, as in the habitude of the means unto it in the Covenant

between { Christ and the Father. / Us, and God in Christ.

Which two Covenants (whereof the first is the foundation of the other) doe afford very many axiomes of this kind in the Scripture.

6. In

6. In this axiome, for the most part the *Medium* or means is disposed in the first place, and then the end. Yet if the end hath the reason of the argument inferring the *medium*, the Antecedent of the axiome contains the end, and the consequent the *medium*, or means. But because the means may absolutely be looked upon, before it be considered as determinated to this end; it may conveniently be treated of in that order as it is placed (unlesse by chance the reason of some special text be against it) so it be abstractly in this absolute nature, reserving the respect to the end of the Doctrine, which is to be proposed out of the united parts, Luk. 19. 10. *The Son of man is come to seek and to save that which was lost*, where the coming of the

the Son of man is argued from a double end, copulately disposed: Subordinate, and Principal: *Who*, from the object. *What*, from the adjunct. The parts, the antecedent, *to seek and save*, (or *because he intended to seek and to save.*) The consequent, *Therefore he came.* The axiome, (the explication being premised) *We were lost.* 2. *The Son of man came.* 3. *He intended to seek.* 4. *To save that which was lost.* 5. *To seeek and to save.* 6. *Because he would seek and save, therefore he came.*

7. For there are also many places in Scripture in which under the note, is contained the event of the finall cause: And these axiomes doe also belong hereunto, the adjunct to it being connexed, but in a contrary order of parts. For the event which

which lyes hidden under this note, conſtitutes the conſequent part of the axiome. Of this kind ſeeme to be thoſe ſayings [ἵνα πληρωθῇ or τελειωθῇ ἡ γραφή] *that the Scripture might be fulfilled, or accompliſhed.* As if he ſhould ſay, *When theſe things were done, the Scripture was fulfilled, which had foretold it ſhould be,* or *theſe things were done, to the end that the Scripture might be fulfilled,* ἵνα, *that* pro ἕως τε *to the end.* An example, Matth. 2. 15. *Becauſe he was in* Egypt, *&c. was fulfilled the ſaying of the Lord by the Prophet,* (namely in the Antitype, or reddition which is to be underſtood) Hoſ. 11. 1. The axiomes of the antecedent. Herod *dyed,* Joſeph *with the child and his Mother was in* Egypt *ſo long,* that is to ſay, *till the death of* Herod. In the conſequent. *As God called*

his

his Son, namely, Iſrael: *ſo he called his only begotten Son out of* Egypt. *This was ſpoken by the Prophet. From the Lord by the Prophet. It is fulfilled. Becauſe he was in* Egypt, &c. (and being warned, he returned) *therefore it was fulfilled.* And in this ſenſe ſeemes to be expounded [ἵνα πληρωθῇ] *that it might be fulfilled* by [τότε ἐπληρώθη] *then was fulfilled,* v 17. *Becauſe there was a great cry for the death of the* Bethleemitiſh *children, the ſaying of* Jeremy, (namely in the like) *was fulfilled,* ſo Mark 15.28. *And the Scripture was fulfilled, which ſaith,* &c.

8. Sometimes under the ſpecies of the finall cauſe, is ſet down the event meerly by accident alſo in a contrary order of parts, Matth. 10. 34. *I came to ſend a ſword.* Having premiſed a due explication, the ſenſe will be,

be, that *The coming of Christ is the accidental cause of persecution* (namely through mens malice) or *Men would take occasion, from the coming of Christ to stir up persecutions.* Here *the coming of Christ* is the Antecedent. *Persecutions should arise upon occasion thereof,* the Consequent. *Because I came, persecutions will follow.*

9. There is another Adjunct to the Connex, or as one should say, joyned to it as it were in affinity, not to be measured out of the precise proportion of the form alone; but with a respect had, as well to the nature of the matter, as to the nature of God who is the witnesse. In such connexes, (whether they have relation to God or man) though nothing *in esse*, or in being, is somewhat set down in *posse*, or possibility; and somewhat beside,

ſide, according to the matter on Gods part, as Deut. 32. 41. if *I whet, &c.* Here is the *poſſe*, or poſſibility, and when it pleaſeth him, it is to be underſtood, he will doe it. On our part, in exhortations, monitions, with promiſes and threatnings, &c. is ſet down the *poſſe*, or poſſibility of the ſecond Covenant, not of the firſt œconomically propoſed. See Dr. *Prideaux* in his Sermon *Of Perſeverance*. According to the matter alſo, either neceſſary, or indifferent: of the neceſſary, is laid down, *it ought* or *ought not*: of the indifferent, *it may*, or *it may not*; or *it is expedient*, or *it is not expedient*. Which may alſo be obſerved in other axiomes of the ſame matter, as Mat 10. 32,33. For ſeeing the force of Divine teſtimony (as theſe are in an eminent degree) proceeds

proceeds from Gods infinite Prudence, vertue, and benevolence: We muſt look we doe not attribute to any Divine ſaying, any unworthy or leſſe then worthy thing.

10. This connex, if it contain nothing which is abſolute in it, and the parts be ſingle; the axiome may be propoſed (being not very long) as one only Doctrine, and thoſe things which are involved in it, be deduced from it as Uſes, if any one ſhall think the ſentence to be elliptick, and that theſe things which are involved are to be ſupplyed: I will not much contend againſt it. Sometimes it will not be amiſſe to avoid the inconvenience of too prolixe a ſentence. See an example in the laſt Section. This axiome is laid without any note, Jam. 5. 13.

Where

Where in the antecedent *posse*, *may*, is included in the consequent also, *debere*, *it ought*.

11. If there be a copulate composition in this axiome (as that Chap. 5. Sect. 2.) it will be so likewise in the treaty, Rom. 10.9. *If thou shalt confesse with thy mouth*, &c. The axiomes (passing over what is absolute in either part) *are* 1. *To confesse with the mouth*, &c. *is required to salvation.* 2. *To beleeve in the heart*, &c. *is required to salvation.* 3. *If thou doe both this and that, thou shalt be saved.*

12. If a copulate composition be also in the consequent, and that it be large, it may be summarily contracted into one notion, containing all its parts, that the Doctrines which are framed out of it applyed to the parts of the antecedent, may be

the

the brieflier propoſed. Likewiſe the antecedent that it may be the eaſilier applyed to the parts of the conſequent. So in the Commination, where there is ſuch a copulation, the parts may be laid as tending to the evill denounced, Luke 12. 45, 46. Where out of the Hypotheſis of the Diſſemblable behaviours of the ſervant, there is foretold a Diſſemblable event, *If that ſervant ſay, &c.* (as he may, but ought not to ſay.) Axiome. 1. *That ſervant ſaith in his heart, My Lord delayeth his comming, it tends to damnation.* 2. *He begins to beat the men ſervants, and the maid ſervants, it tends, &c.* 3. *To eat, drink, and be drunken, tends, &c.* 4. *If he doe both that, and that, and this, he ſhall be damned* Out of which laſt axiome may be obſerved a Climax, or gradation of

of ſin, by way of uſe. And as we contracted the conſequent to one notion, that the Doctrines might be propoſed ſo much the briefliер out of it applyed to the parts of the conſequent, ſo may the antecedent alſo be contracted to one, that it may be eaſilier applyed to the parts of the conſequent Hence the fifth axiome. *If this ſervant be ſo deſperately wicked, his Lord will come upon him, in a day when he looketh not for him, and in an hour when he is not aware.* 6. *If he be ſuch a one, he will cut him in ſunder.* 7. *He will appoint him his portion with unbelievers.* 8. The whole axiome out of the parts propoſed on both ſides. Out of this axiome may be obſerved, 1. A Climax or gradation in the conſequent, or the degrees of puniſhment threatned to that ſervant. 2. The

pro-

proportion between the ſin in the antecedent, and the puniſhment in the conſequent. Namely, *He ſaith, the Lord delayeth his coming: the Lord will come in a day when he looketh not for him, in an hour when he is not ware.* Alſo he beats,&c. The Lord will cut him in ſunder. Likewiſe, *He gorges, and makes himſelf drunk with an immoderate portion of food, and wine. The Lord will appoint him his portion of food, and wine. The Lord will appoint him his portion with unbeleevers.*

Of a negate, or denyed Connex.

13. The negate connex (whether it be denyed by prepoſing a negation to the whole axiome, or by more openly denying the conſequence) doth no more exhibite a doctrine in parts then an affirmate. 14. Be-

14. Becauſe there would be no place for a negate connex in Scripture, unleſſe the Antecedent did not inferre the conſequent affirmate; but oftentimes it doth not inferre it, becauſe the parts are divers amongſt themſelves: Thence it ſeemes to be, ſuch an affirmate is more clearly denyed, as for the affection of the parts, by the diſcrete or ſevered of *quanquam*, or *tamen*, *although*, or nevertheleſſe (which alſo expreſſes the diverſity of parts) then by the negate Connex, which only denies the conſequent to be inferred. But when it is denyed by an axiome of this or another kind (as vertually it may be) the axiome ſo denying, muſt be referred to it own proper claſſis.

15. If the firſt which hath affinity with the Connex, be under

under a ſtricter note, or if it doth bear a ſtricter; though the negation doth break the bond, yet the antecedent under ſuch a note, remains as granted. The conſequent in the mean time (whether it be true in it ſelf, or falſe) by the negation of the ſequel is left in the middle as in a preciſe connex. A more ſtrict note is [*Cum, though*] or [*quandoquidem, for becauſe*] Rom. 9. 7. *Not becauſe they are the ſeed of* Abraham, *are they all children*, the cauſall conjunction ſhall here bear a ſtrict note; not though you be (or *although you are*) *the Seed of* Abraham, are ye his ſons, ſaith the Apoſtle to the Jews, who would inferre the Conſequent out of the Antecedent; as if he had ſaid, *though ye be the Seed of* Abraham, *yet it doth not follow, that ye are all ſons.*

16. And

16. And if this axiome, which this in Scripture doth contradict be ſo abſurd, that it layes a falſehood in the antecedent; the antecedent which will not bear a ſtricter note, doth conſtitute a Doctrine, 2 Cor. 11. In the antecedent of the Diſcrete the Apoſtle diſpoſeth ſuch an axiome. *Not* (the queſtion being equivalent to the negation) *that I doe not love you, have I been* ἀβαρής, or *not burthenſome to you.* The Apoſtle ſeemes to obviate a malevolous mans ſaying. *Becauſe* Paul *doth not love us, therefore will he take nothing of us,* to whom the Apoſtle oppoſes this contradictory *Not, &c.* [*Quia, becauſe*] is a more larger conjunction in the negate, and may be taken either as granting, or indifferently, as if he ſaid; Whether I love you, or not love you; the not loving,

doth not inferre the not being burthenſom. And truly the conceit of man is ſo much larger then the portion of words, that it can hardly be bound and reſtrained by words in a ſentence; but at ſome time it may eſcape into a various ſenſe, unleſſe the ſcope of the place and context, &c. be conſidered. Yet the antecedent is aſſerted under a ſtricter note. But this was not the ſenſe of the Apoſtle, but by the interrogation and queſtion equivalent to the negation, and his appeal to God touching his affection, as it ſhould ſeeme; and by the ſubjunction of the true cauſe in the 12. verſe, he doth rather inſinuate the contrary to this antecedent, which he doth likewiſe abundantly profeſſe in another place.

17. The

17. The negation here ſeemes ſometimes not only to take away the bond, and ſo the conſequence, but the conſequent alſo, eſpecially the more vehement, Rom. 6. 15. τί οὖν, *what then, &c.* where τί ἔν, as verſ. 1. τί ἔν ἐροῦμεν, *what then ſhall we ſin*, & 2 Cor. 11. 11. διὰ τί, *wherefore, &c.* (though elſewhere it be otherwiſe, as Rom. 9. 30, 32.) ſeems to be a preparation to confute the Prolepſis, or inconſequent inference: as if he ſhould ſay, You are inclined of things rightly ſpoken, to inferre things which are not right. *We muſt not ſin, not becauſe we are not under the law.* Omitting the Antecedent (which here is ſet down in the Diſcrete) 1. axiome, *That we muſt not ſin.* 2. *Not for this cauſe.* 3. *This ought to be abominated, and prayed againſt*, ſo Rom. 6. 1. (where

the antecedent ſeemes to lay down nothing. 1. *We ought not to remain in ſin.* 2. *No (not to this end) that grace may abound.* 3. *It is abominable, and a thing to be prayed againſt*, for a man to remain in ſin to that end.

18. Becauſe the reaſon of the finall cauſe is the unitive force of the axiome out of the end, and the thing which lyeth under this reaſon, is not alwayes produced, but is judged to be under the intention of the agent who is to produce it: but that which is held to be the *medium*, or means, uſeth to be in the external or reall act: hence it ſeemes to be that the negation which takes away the reaſon of the end, ſeldom leaves the Doctrine in the Antecedent, but rather ſometimes leaves the Conſequent, in which that is diſpoſed which is eſteemed

the means by those whom this axiome contradicts. As; *I came not to judge the world, &c.*

Of the Connex.

19. Sometimes the absolute consideration of the end, sometimes of the means, sometimes of both may be omitted, and the means be joyned to the end, to constitute the Doctrine. As in the example of the 6. Sect. The first axiome being premised, the second will be, *He came to seek us that were lost.* 3. *He came to save us.* 4. *He came to seek and save us.* So in the parallel place, Mat. 18. 11. *It was lost.* 2. *The Son of man came to save that.*

20. Sometimes it may be disposed as a single axiome, and be so treated of, Joh. 12. 47. *I came to save the world,* that is to say, *To*

ſave the world is the end of my coming. 1. *I came.* 2. *To ſave the world is the end of this my coming.* Likewiſe the negate or denyed. *I came not to judge the world*; that is to ſay, *I came not to this end.* In the ſame manner from the event. *To ſend the ſword will be the event of this my coming. To ſend peace will not be the event*, &c.

21. 2 Chron. 7 13, 14. This axiome ſayeth ſomewhat in the parts, as well in reſpect of God, as of man. The chief arguments are, The fault (pre ſuppoſed, ver. 13. expreſſed the 14.) which is illative of the puniſhment, the puniſhment of repentance, and repentance of acceptation. *Si, if. If I puniſh, (or if when I puniſh) they repent, then will I accept.* This axiome connexed, contains the connex in the antecedent, and the Copulate in the Conſequent.

The

The Connex involved in the Antecedent, consists of the Antecedent in three members, proposed under a disjunctive note, but loosely & enumeratively taken, and of the consequent in four members, under the copulate: the consequent of the connex comprehending the whole consists of three members under the copulative also. The first Doctrine, (according to the rule, Sect. 8. & 9.) *God can, and when he thinks it fit, shuts up the heavens* (the illustration from the end or event) *that there may be no rain.* 2. *Likewise he commands the Locusts, &c.* 3. *God can, and when he pleaseth, sendeth pestilence amongst his people.* 4. *That, or this, or the other, he can, and when he pleaseth, he doth, to his sinning people*: either all these, or some such like thing, as appears by the analogy of other places,

for here is not intended a compleat enumeration. But this may be obſerved in the Uſe. Then in the conſequent of the connex involved in the antecedent of the whole (having abbreviated the antecedent of this, and the conſequent of the whole, according to the rule, Sect. 12.) theſe Doctrines are contained, (having premiſed to theſe that abſolute one in this conſequent, namely, *The name of the Lord is called upon his people*) The firſt (according to the rule, Sect. 11.) *It is required to acceptance, that Gods people upon whom, &c. when he puniſheth, doe humble it ſelf.* 2. *That it pray.* 3. *That it ſeek his face.* 4. *That it turn from its wicked wayes.* Then from either part of the whole antecedent abbreviated, and applyed to the conſequent, theſe Doctrines. 1. *If*

God

God punishing, his people doe all these things, he will hear from heaven. 2. *Will forgive their sin.* 3. *Will heal their land.* Lastly, the whole axiome. *If when I have shut up the heaven that there be no rain, or have commanded the Locust, &c. my people, &c. then will I hear from heaven, &c.* Out of which axiome, the order of Divine Providence towards sinners may be observed.

Chap. IX.

Of the Discrete, or Severed.

1. THe judgement of the Discrete is, that the parts are true, and severed. It doth exhibit, the parts first to be treated of, (unlesse some absolute

be involved) then the diſcretion or ſeparation.

2. The Diſcrete ſeemes ſometimes to be as it were compoſed of two Diſcretes, ſo that the conſequent of the firſt from [*although, and notwithſtanding*] involve in it the antecedent of the laſt, from [*not, and but*] and another Divers be ſet to it in the Conſequent, Luke 4. ver. 27. (as alſo 25.) Where [although] is underſtood, and [καὶ, *and*] is read for [*notwithſtanding, or yet*] *Although many Lepers were in* Iſrael, *in the time of* Elizeus *the Prophet, yet none of them were cleanſed, but* Naaman *the* Syrian. Axiomes. 1. *There were many, &c* 2. *None of them were cleanſed.* 3. *Though there were many, &c. yet none, &c.* 4. Naaman *the* Syrian *was cleanſed.* 5. *None of them, but, &c.*

3. Diſſemblables which might have

have agreed in quality, might be fully enunciated by such a Discrete, that the Protasis may be under [*although*] a negation of the similitude under [*notwithstanding*] the diverse quality under [*but*].

4. Such a Discrete is often met withall, but so that for brevity sake, the consequent of the first be omitted, and the Divers which should be set to that Consequent, in stead of it, may under [*notwithstanding*] be joyned to the Antecedent, Prov. 20. 17. As if it were more fully expressed. *Though the bread of deceit be sweet to a man, yet* [it doth not continue so, but] *afterward his mouth shall be filled with gravel.* That which is meant to be understood therein, may well be brought for a fuller explication of the axiome, but be omitted in the

the conſtitution of the doctrines: it abſence being abundantly ſupplyed, being ſet in its Divers place, which ſounds ſomewhat that is greater: Axiomes. 1. *The bread of deceit is ſweet*, (namely to a man that is addicted to it). 2. *His mouth ſhall be filled with gravel.* 3. *Afterward* (that is to ſay, after this momentary ſweetneſſe) *it ſhall be filled with gravel.* 4. *Although it be ſweet, yet afterwards, &c.*

5. Theſe notes [*although, and notwithſtanding*] ſeeme to expreſſe the nature of Diſcretion, as conſiſting in a leſſer diſcordance, ſeeing theſe notes doe hardly admit of a greater, but doe only intimate that things ſo Diſcreted or ſevered might have convened and come together, and that ſometimes they are ſevered with a great offence, or vertue. Wherefore in Scripture they are often

ſet

ſet down, as well for aggravation of ſin, (as 2 Chr. 36. 15, 16. Pſal. 55. 12, &c. Amos 4. 6, &c.) as for the praiſe of vertue, (as Job 2. 3. Pſ. 44. 17, &c. & 119. 52. & 83, &c.)

6. [*Although*] is often meant, and the [ו] is ſet for [*but*] as Prov. 23. 7. So [אֲבָל] Matth. 11. 25. & [אֲבָל *but*] Rom. 6. 17.

7. Becauſe the Diſcrete (as we have ſaid) oftentimes doth more clearly deny the affirmed Connex, then the negate connex it ſelf; and the negate connex ſometimes proceeds from feigned parts, ſo the negate connex of feigned parts is oftentimes propoſed under notes, and after the manner of a Diſcrete. Yea ſometimes, to deny the ſtronglier, it aſſumes unto it ſelf a greater feigned part, then the Author of the affirmate could probably conceive. Wherefore it obtains

its

its chief uſe under theſe notes, in Scriptures alſo, in amplifications, &c. It may then be ſo propoſed by the Preacher, as it is found in Scripture, and more perſpicuouſly then if it were reſtrained in its own form. In the mean while we muſt know that it is not of the Diſcrete judgment (which requires the truth of the parts, but of the Connex; and that the Doctrine in parts is no better, then the formall negate connex it ſelf. But when it aſſumes a greater feigned part, then could be ſuppoſed by the Author of the affirmate, it may well be explicated, by adding the Reddition of a greater feigned part, which in ſuch ſentences is either to be underſtood, meant, or at leaſt doth neceſſarily follow. To this ſeemes might be referred that of Obad. v. 4. *Edom*

might

might reaſon with it ſelf. If I ſtrengthen my ſelf in high places, (for it was a mountainous countrey) I ſhall not be caſt down. To whom the Prophet ſaith, *Though thou exalt thy ſelf as the Eagle, though thou ſet thy neſt among the ſtars, thence will I bring thee down.* [not only out of thine high places] The judgement is Not *if thou didſt exalt thy ſelf*, and not *thou ſhould by me be caſt down.* But the ſame ſenſe is more perſpicuouſly enunciated under [*quanquam*, & *tamen*, *although* and yet] to Ier. 37. 10,&c. If any one will contend that theſe are properly diſcrete ſayings: Let him imagin I ſet down this ſection here for his ſake, becauſe I would breed no contention, yet I would not have him think it to be of the Diſcrete judgement.

Of the Diſcrete Negate or denied.

8. We ſeldom meet with a Diſcrete negate directly, or formally. If it be denyed by the Copulate or Connex (as it may be) theſe are to be referred to its proper Claſſis.

Chap. X.

Of the Disjunct or Disjoyned.

1. THe judgement of the diſjunct truly and properly taken is, that one one only is true.

2. It exhibites no Doctrine (except the abſolute, if any doe happen) but onely it ſelf

ſelf true, in the true disjunction of the parts, Luke 16. 13. *a ſervant of two maſters* (who command contrary things) *will either hate the one, and love the other: or will hold to the one, and deſpiſe the other.* Here is a Disjunct with a copulation in each part. Εἷς, *the one,* and ἕτερος, *the other,* ſeeme to have the force of a demonſtrative: as if he ſhould ſay, *Either he will hate this, and love the other, or will hold to this, and deſpiſe the other.* Here are two abſolutes contained according to the rule, Ch. 4. Sect. 14. 1. *The ſervant will hold to that Maſter which he loves.* 2. *Him which he hates, he will deſpiſe.* The copulation in the parts is ſuſpended by the disjunctive note, by which the truth is indetermined either concerning this or that part. The axiome it ſelf offers it ſelf to be treated out of theſe parts.

parts. Then the relative consideration, *Because either the one,* &c. *therefore no servant can serve two masters.* 3. Though compleat Disjunct axiomes are not frequent in Scripture, yet the disjunctive notes are often found in other axiomes, but for the most part loosely taken for the enumeration of parts, so far as they consent with the whole, not for the disjoyning of them between themselves, whereby the truth of the only one may be expressed. In which sense they seeme to be taken rather copulatively, then disjunctively. Yet this enumeration is sometimes founded on perfect disjunction, so far as these parts are disjoyned in respect of the singulars under the whole. Phil. 1.20. *Christ shall be magnified in my body, whether it be by life, or by death.* The disjun-

disjunction is compleat, [*Every magnification of Christ in the Apostles body, is either by life, or by death*] by which the parts are voided, and it is signified that no singular magnification can be in the body both by life, and by death, but by one. But the Apostle intending another sense, doth very fitly apply both parts to the whole. *Both by life he shall be magnified, and by death he shall be magnified.* And therefore the judgement is copulate. See the like example, Ch. 8. Sect. 1. Sometimes this enumeration is grounded on incomplete Disjunction, as Chap. 8. Sect. *ult.* The thing both wayes comes to one: and by the manner of the disposition, the judgement of others also, will be easie.

Of

Of the Negate or denyed Disjunct.

4. If we meet with a direct negate, it yeelds no more axiomes then the affirmate. Indirectly it may be denyed by the Copulate affirmed out of negative parts, which doth not admit of one true, out of the affirmate, which doth not admit of an only.

Chap. XI.

Of the Syllogism.

IF the Text be of a Syllogistical judgement, we must frame an Analysis before it, shewing the con-

concluſion, then the premiſes, then the *Crypſis*, if any there be, So that the Syllogiſm may appear in its proper form. Firſt the ſeveral axiomes muſt be handled. Laſtly, there muſt be an axiome made out of the premiſes, with a concluſion by the illative note, to ſhew the inference of the concluſion out of the premiſes. It matters not ſo much to the order, whether the concluſion or the premiſes be firſt handled, but that the ſeries of the words in the Text may end the controverſie. Seeing that in their abſolute conſideration they ſeeme to ſtand collaterally; and though between them there be alway a neceſſity, of the conſequence, yet there is none ſuch of the conſequent. But if the Antecedent doe contain τὸ διότι, *the wherefore*, of the concluſion

that

that is rightlyeſt treated of in the firſt place; to the end, that when you ſhall be come to treat of the concluſion, we may have τὸ διότι, *the wherefore*, at hand, as a thing known before. Though in ſuch things the wherefore may be omitted in the treaty of the concluſion, becauſe it offers it ſelf ſoon enough in the laſt axiome, unleſſe according to the *Crypſis*, Chap. 4. Sect. 24. it be otherwiſe diſpoſed.

2. If there ſhall ſeeme to be no intent of taking away the doubt, and the analyſis ſhall proceed well, according to the axiomatical judgement (though not without rational conjunction) and that the full ſenſe of the place may be had by it; it will not be neceſſary to reſolve the Text into a Syllogiſtical conſideration, every time

as

as we ſhall have power ſo to doe. Seeing that, for as much as belongeth to the thing, it is ſufficiently contained in that which is firſt a kin to the connex, and may be treated out of its rule.

Chap. XII.

Of the Explication of the Axiome, or of the Doctrine.

Hitherto of the preparation to the Doctrine. The treating of it followeth.

Firſt the terms of the axiome, are to be explicated according as they are taken in Scripture, atd referring them to their place in

in the body of Divinity. That term is alwayes to be explicated firſt, which makes good the way to the underſtanding of the reſt, and doth not require the explication of the reſt before hand.

2. For the fuller explication, if need be, ſuch queſtions may be propouuded and reſolved, as ſhall ſeeme to conduce to the better opening of the ſenſe of the axiome: as alſo ſuch illuſtrations be added, as may more throughly imprint them in the minds of the hearers.

3. In a ſingle axiome, the conſequent part, as for the moſt part larger, may be firſt explained in a Compoſite one, let the explication of the antecedent precede, and that of the conſequent follow.

4. He that will explain well, ought to be well exerciſed in

Scri-

Scriptures, and in the Idiome of thoſe languages wherein they are written, not without reſpect to the Oriental notions in the Hebrew, and the conferring of the ſame with the Greek, nor without reſpect to the Hebrew in the Greek, as alſo to the Greek done by the Septuagint, and to the *Targum Judaicum*, for the underſtanding of both. He muſt not be carryed away by any prejudice, he ought to love the truth ſincerely, and wholly ſubject himſelf unto it. For the interpretation of words or phraſes, either ſingle or in Syntaxis, he may make uſe of Phraſeologies and Concordances. For the finding out of the ſenſe, he muſt look as well to the Analogy of faith expreſſed in manifeſt places, as to the ſcope of the place conferring it with

other ſemblable or diſſemblable places, conſidering the context, and in it the occaſion, end, circumſtances of perſons, place, time, and finally the coherency with the Antecedents and Conſequents.

Chap. XIII.

Of the Confirmation of the Axiome ſhewing both the {*ὅτι, the what* & *διότι, the wherefore.*

1. THe Axiome may be confirmed by parallel places of Scripture, and thoſe, if poſſible, moſt evident (except thoſe which are no more Divine teſtimony,

mony, howſoever they be contained in holy Scripture, but as the Scripture ſaith ſuch a one or ſuch a one ſpake thus) Then by other arguments, *a poſteriori, from that which followeth*, that we ſhall find in Scriptures.

2. Though no weights of reaſon can adde any thing to the firmneſſe of that which is grounded upon divine teſtimony, nevertheleſſe Scripture being, though above, yet not againſt good reaſon, and doth not take away, but perfect it, it will not be much from the purpoſe ſometimes to make uſe of reaſons, and other things, as drawn from the art of Nature, if they ſhall be judged fitting, eaſie and profitable for the hearers, whereby they may the better reliſh and retain Divine truth in τῷ ὅτι, *the what* of it.

3. And though alſo the authority of the Fathers, and of the whole Church, yea of all creatures being put all together can adde nothing to Divine anthority, on which the axiomes of holy Scripture are grounded: yet it will not be abſurd ſometimes to ſhew that this axiome was received, and approved of in this ſenſe by the Ancient Church, and its Heroes: yea the teſtimony of thoſe who are without the Church, and of the enemies to it, may be produced, and in ſome caſes is more available then that of its own children.

4. Yet theſe confirmations, drawn from humane reaſon and teſtimony, ought to be brought more ſparingly, and not without choice, having alſo regard unto the genius of the hearers; adding

adding moreover, if need be, ſome difference to make a diſtinction between theſe, and them that are from Divine teſtimony.

5. Though to argue the whole, the induction of the ſeveral's would be of great moment: yet becauſe it would be too prolixe to enumerate the ſingulars, they might be brought under ſome certain heads, by one or more perfect diſtributions, and ſo the whole be evinced. If ſome inſtances of many bee brought, as they doe of themſelves illuſtrate and exemplifie the whole; ſo if they doe potentially contain the reſt, or if there be no other thing in the reſt to be ſeen, they may very well be thought to have the power of confirmation alſo.

6. τὸ διότι, or the wherefore is to be fetched out of the proper cauſe.

7. The proper demonſtration διότι, wherefore, though it be but only one, of one axiome, yet it may conſiſt of many members, as of partial cauſes, which therefore are to be gathered together, and in the integrity or wholeneſſe applyed to the confirmation of the Doctrine.

8. The fact is chiefly demonſtrated of the efficient out of

its { faculty. / end.

The fact of the agent by reaſon, is demonſtrated of him by his directing knowledge (power in lawfull things) his decreeing will, in which may be conſidered

dered { significations, by word, oath, pledge, and the like.
motives { from without. from within,

which have a reſpect to the end, and potentially. The Power ſometimes taken at large, may alſo comprehend knowledge in it.

9. The occupated adjunct, may be demonſtrated of the ſubject, by the formal reaſon of it, &c.

Cryſſis.

10. If the confirmation of the the axiome cannot be had in τῷ ὅτι, the what, or διότι, wherefore, in ſuch, through the deficiency of matter, the rule fails.

11. The Hiſtorical axiome of the fact, where πὸσον, the what is deficient or wanting, may not unfitly be illuſtrated from the like example, ſhewing how he by whom the ſaying is made, or others in ſuch a buſineſſe have done the like. Which though it does not prove this hath been done, yet it makes it probable. Alſo cauſes as probable may be brought, which things ſtanding thus, and perſons being thus affected, uſe to produce ſuch effects.

CHAP.

CHAP. XIV.

Of the Vindication of the Axiome from Objections.

SO hath the treaty of the Doctrine been directed in the { Explication. / Confirmation.

1. Though Objections may ſometimes be brought uſefully againſt any part of the Method, yet it will not be out of purpoſe to aſſign a fixed, and definite place to thoſe things which are brought or alleadged, againſt the Doctrine or fundamental axiome.

2. Objections may ariſe either out of ſome other Text of Scripture, in ſhew contradicting

ours, or out of ſome reaſoning grounded upon the principles commonly received. The former are anſwered by reconciling the places of Scripture one with the other; the latter by diſcovering the weakneſſe thereof out of Scripture and true reaſon.

Cryptis.

3. It will not be adviſedly done, to buzze many, eſpecially ſubtile objections into the hearers Ears, which peradventure would not otherwiſe enter into their thought, and which it is not ſo eaſie to root out, and dangerous to leave, in their mindes, ſo that oftentimes it will not be amiſſe to leave out all this place, and proceed directly from the confirmation of the Doctrine to the Uſe.

4. If

4. If the hearers be poſſeſſed with a prejudicate opinion againſt the truth of the axiome, it will be good firſt to anſwer their objections, before we come to the confirmation of the axiome, that having removed the prejudice, our Confirmation may gain more belief and and attention.

5. The Objections of the firſt kind, may, not unfittingly, be ſometimes propounded by way of queſtion, and reſolved in the explication of the axiome.

CHAP.

Chap. XV.

Of Uſes in General.

Hitherto the firſt part of the Method, of Doctrine. The other of Uſes followeth.

1. Seeing the Word of God, is (not the height, much leſſe the miſtake of humane underſtanding) the power of God to ſalvation: there ought great care to be taken in the applying of the ſame to the mind of man: that this arm of God may be laid bare, and in the evidence of his Spirit, and the radiation or bright ſhining of the Principle, or of the Doctrine, in the uſe, or in the conſectary it may be accommodated to the hearers, ſo that the uſe may be as a cart, by

by which a divine axiome is brought to the mind, and as it were a ſpecification of it upon the ſame, as in ſeveral reſpects it ſhall agree thereunto.

2. As the Arguments or places of invention, repreſenting unto us the various affections of things amongſt themſelves doe yeeld foundations of deductions, ſo the force of affections the firmneſſe and neceſſity of the ſame. That we may the better judge of theſe things, it will be worth the while ſometimes to make out of the Doctrine the Antecedent, and out of the uſe the Conſequent of the affirmed Connex, and ſo contemplate them in the judgement of that axiome, that we may ſee how the Antecedent infers the Conſequent. But becauſe the ſeveral diſpoſition and placing of the ſame

thing,

thing, doth oftentimes give much light for the clear apprehending of it: we may contradict that connex (either by a Negate of its own kind, or by a Discrete affirmate out of the contradictory consequent) that the falshood of the opposite may appear. We may, if the matter will give us leave, convert it into a a single axiome, and make it the Major of the Syllogism, the Antecedent or the Doctrine the Minor, the Consectary or the use, the Conclusion.

3. The same use of the Axiom, if it be to be had any where expresly in the Scriptures themselves, doth commend a present application. Here if the thing proposed to the Hearers in the Consectary, be not contained in the Text, nor the nature of it sufficiently known; it will be

be needfull, as well to inform the hearers, as alſo that the deduction may more clearly appear, preſently upon the entry of the ſame Uſe, to explicate what is meant by it.

4. It will not be alwayes expedient to deduce all thoſe Uſes which by a Logical conſequence may be deduced from the axiom; nor follow prolixely thoſe which we deduce, nor refer thoſe to ſeveral heads which may be referred (unleſſe peradventure it may ſeeme needful to dilucidate ſome, under the uſe of Inſtruction, that thoſe which belong to the heart, and affections may in them be more effectually urged) but when we have deduced as many as we can conveniently, it ſhall be lawful to refer them to thoſe heads, be they more or leſſe, in which they

they may be handled moſt uſefully.

5. If the ſame Uſes may be deducted from ſeveral axiomes in the Text, they may be ſo diſtributed, that no axiome may either abound in Uſes, or be deſtitute of them.

6. In the Uſes of the ſame Claſſis may ſome order be conceived, according to the habitude or relation as they have, as well among themſelves as to thoſe arguments in the axiome, of which they principally ariſe.

Cryptis.

7. It is not to be expected that all ſingle axiomes ſhould afford thoſe kinds of uſes which are expreſſed in the Method, (although in ſome peradventure we may find them all.) Let us there-

therefore be contented with thoſe which ſpontaneally doe follow out of the axiome: neither let us trouble our ſelves, or wreſt the Text to extract ſuch things, as cannot be had.

8. When the ſame uſe followeth out of two or more axiomes, it may moſt fittingly be put off to the laſt, but urged in virtue of all. And if thoſe axiomes be to be handled in divers Sermons, ſo that ſome ſpace of time may intercede, this uſe may be briefly hinted at in the firſt, reſerving the fuller treating thereof to the laſt.

Of the Uſes from the Hypotheſis to the Theſis, or from the Species to the Genus.

9. In the hypotheſis, or proper axiome, we may conſider; Firſt,

First, the matter whether that be a fact, (under which we also comprehend the omission) enunciated of its author, Theologically good or evill, or any other arguments in which is attributed

the { *consentaneum*, or what is agreeable, / *dissentaneum*, what is dissenting, or disagreeable.

Secondly, the propriety or singularity, whether it be in the only or chief antecedent, sometimes the consequent also; or in some restrictive condition of time and place, &c. expressed or of necessity to be understood. *All the Saints salute you*, that is to say, which were then at *Rome*, Phil. 4. 22.

10. The

10. The Argumentation from thence is either

- Immediate,
- Mediate, where the medium or means is in

all { to *posse*, or may be, in affirmates, / to *posse non*, or may not be, in negates.

actions or omissions

all { to propend or incline to, / to propend or incline to not.

if they be

necessary { to ought, / to ought not.

indifferent

then { to be lawful. / to not be lawful.

then { to be expedient, / to not be expedient.

11. But

11. But the *medium* or means follows the ſubject in relation of it to the attribute, in all

in { *poſſe*, to may be. / *poſſe non*, to not may be:

In all actions and omiſſions

in { propending or inclining to, / propending or inclining to not.

The *medium* or means followeth the kind of the action in the reſt. In which the nature of the action ought to be ſhewn whether of its kind it be neceſſary or indifferent.

12. We may argue from ſeveral ſpecials in the Hypotheſis to ſeveral generals in the *Theſis*. We may alſo argue from the Hypotheſis to a manifold Theſis, according to the various reſpects in the Hypotheſis. See an example, Sect. 17.

13. We

13. We may argue from the Hypotheſis to the Theſis in the like quality, as from the affirmate to the affirmate; from the negate to the negate: or in a diſſemblable quality, as from the affirmate to the negate, 1 Cor. 10. from the negate to the affirmate.

14. The argumentation from the ſpecies to the genus holds only, according to that of the genus which is in the ſpecies, and ſo from all of that genus, to us, as of the ſame genus. Or if we take it *a pari*, from the equall, the reaſon of the conſequence is from that community, which intercedes to us with that ſpecies; which community is the cauſe of that parity or equality, becauſe eſſences of things are in the indiviſible, and the *genus* where it communicates, communicates the whole. And ſo fals to the ſame place.

15. A

15. A mediate argumentation requires, first that the *medium* or means doe truly appertain to the Hypotheſis. Secondly, that from the Hypotheſis, as under that means; we argue to the Theſis, ſo far as the means belongs to that genus which is in the Hypotheſis.

16. We may argue from the Hypotheſis to the Theſis, by a reduplicative term added to the genus applyed to the Hypotheſis, either mediately, or immediately; because there is *an effectual illation or inference from the* quatenus ipſum as it is it ſelf, *to the* de omni, *of all* Abraham *as he was to be juſtified according to the reaſon of the ſecond Covenant*, was juſtified by faith. *Ergo* every one that is ſo to be juſtified, is juſtified by faith.

17. We may alſo argue from the Hypotheſis to the Theſis, in that

that reſpect in which it will not bear the reduplicative term, ſo that under that reſpect it contain that which ſhall bear that term. *David*, not as he was a believer, but being a believer, did commit adultery: *Ergo*, he could (but not as he was a believer, or according to that principle; but according to nature, which he had, common with all believers, hindred by no neceſſity from commiting ſuch a ſin) *Ergo*, a believer may commit adultery, or a devouring ſin. *Ergo* a King, *Ergo* a Prophet, *Ergo* one that had more then ſufficient help to the contrary, *Ergo* one who was abounding in, or cumulated with Gods bleſſings, may, &c.

18. And theſe few things I thought good to point at, concerning this head of Deduction from the Hypotheſis to the Theſis,

sis, of which there is a frequent abuse: not that I thought a thing of much latitude could be concluded in this short compendium, but that I might give others occasion of searching out this place more diligently.

Chap. XVI.

Of the use of Instruction.

IT remains that we treat of the use in specie which hath respect to the { mind or understanding, heart, or the will and affections.

The first head of use is, in the apply

applying of the Doctrine to the mind or understanding. And here, because the heart or will hath a great influx into the mind (according to that, *Those things which we will, we easily believe*) therefore it is lawful (though it is possible and customary to falter exceedingly in this thing) It is lawfull (I say) in a good cause, to insinuate something either hiddenly or openly, whereby we may possesse the hearers affections, and by them, as by setting scaling ladders invade the fort of the mind.

2. The first Use, belonging to the mind, is Instruction, informing it with some Divine truth derived out of the axiome, and contained in it as in a principle. This use the Apostle seems to signifie by his (πρὸς διδασκαλίαν, *for instruction*) 2 Tim. 3. 16. To

this belong all the conſectarie ſpeculatives flowing from the Doctrine. This place may be amplyfied more, or leſſe, ſo it be done perſpicuouſly and according to the capacity of the hearers.

Cryptis.

3. If the uſe of Inſtruction (as it ſometimes happens) may be referred alſo to ſome of thoſe, which have a reſpect to the heart, it will be more commodious to leave this place void, then thoſe, eſpecially where the thing or matter of the heart is rather in agitation then that of the mind, and it is of more concernment to have the affections moved or ſetled, then to have the underſtanding informed.

CHAP.

CHAP. XVII.

Of Refutation.

1. THis uſe alſo hath a relation to the mind. Its work is to obviate or meet with errors oppoſite to the Divine axiome. Either (in manner of an Antidote) to thoſe things, by which the hearers may any way be endangered. Or (in manner of a remedy) againſt thoſe which begin to creep or take head amongſt them. To this ſeemes to have relation that of the Apoſtle πρὸς ἔλεγχον, *for reproof*].

2. But when one makes uſe of this, he muſt again and again beware, leſt he refute and condemn thoſe for errors, which are not errors. For if it be woe

unto him (whoſoever he be) that calls light darkneſſe; much more woe ſhall it be to that Ambaſſadour, who in the place or ſtead, and name of God, and of his Chriſt, under the pretence of the holy Spirit, before the holy Angels and the Church, peradventure to the prejudice of Divine truth, revealed by the Son out of the boſome of the Father, for the exceeding good of man, ſhall not fear to doe this in contempt of the faithful and moſt dear ſervants of God, on whom he hath conferred exceeding many gifts, for the good of others, and on which many ſouls depend.

3. Moreover, if he attribute to any one, an erroneous or heretical opinion, & makes him guilty in that kind: he muſt be certain that he whom he ſo accuſeth, doth

doth indeed maintain that opinion, and alſo in that ſenſe, and degree both real, and mental, as is imputed to him. But of this he cannot be certain by any bodies teſtimony who is of the adverſe part, although he otherwiſe be no way an evill man. Who although he pretend to cite out of the Author himſelf the preciſe words in which the error or hereſie is thought to be contained; yet he ought not raſhly to be believed. For peradventure (which is the nature of prejudice, eſpecially joyned with intemperacy) he takes one thing for another, one Author for another, one word for another, peradventure he utters mutilated and half ſentences, or if whole, ill pointed; peradventure he addes ſomewhat of his own; perad-

venture keeping the words, he ſeigneth to them another, and alien ſenſe wide from the Authors mind: the text it ſelf and ſcope contradicting it. For all theſe things may be done not only fraudulently, but ſometimes alſo through unskilfulneſſe or perturbation of mind.

4. If he confute any under the name of ſome Church, or Congregation, he muſt look he doe not call in queſtion ſome private mens aſſertions, for received articles of that Church or Congregation. For it will be unjuſt to burden the whole with the errors of ſome, or to require that which ſome one holds, to be maintained by all.

5. If he undertake to confute ſome who hold opinions againſt our Church: he muſt firſt make that plain, that the article

ticle which their opinion contradicts, is indeed an article of our Church, and not only his, or ſome other private ſpirits, though they be many.

6. If he doe not only accuſe the opinion which he confutes, and the defenders of it for the bare crime of error or falſehood, but alſo purſue them for blaſphemers, profane people, enemies to the Evangelical conſort, joyned in affinity with heretickes and hereſies, which have been heretofore condemned, &c. he muſt be ſo much the more wary, and certain of that which he ſpeaks. For the grievouſer the crime is, which is objected, the grievouſer is the injury, if it be objected falſely.

7. Finally, what error ſoever he brings upon the ſtage, let him doe it nervouſly, ſolidly, and

manifeſtly; leſt the refutation vaniſh away, and the error ſtick faſt: but with an affection and ſpeech befitting the cauſe, and Chriſtian charity: leſt whileſt he takes care to free the hearers mindes from error, he fill them with malice and bitterneſſe; and by his example doe teach how to cauſe Religion to be from one end to the other evill ſpoken of, and hated by the brethren: then which things (if we will believe Scripture, rather then our own malignant nature) there can nothing be more contrary to pure Religion.

Cryſis.

8. The uſe of Refutation may for the moſt part be omitted, unleſſe the error be ſuch as have found belief with our Auditors,

or

or of which we are afraid in their behalf, or from which we may hope by their means to have others freed.

9. In ſome neceſſary Controverſie, we may proſecute the error, ἀνατκευαστικῶς, and the oppoſite truth κατασκευαστικῶς.

CHAP. XVIII.

Of Reprehenſion.

1. NOw follow the uſes, which have reſpect to the heart, or will, and affections. But theſe eſpecially doe vindicate to themſelves all manner of Rh torical preparation; but not to be undertaken without the ſalt of wiſdom and gravity, as

is befitting a ſacred perſon and buſineſſe.

2. And here ſometimes may be ſomewhat mixed with the uſe which belongs to another, but obliquely, as they ſhall ſeem to conduce for the ſharpning or ſoftning of one another.

3. The uſes which belong to the heart, have a reſpect unto it, either as under ſome preſent diſtemperature, or diſpoſition, in regard of which it hath need of ſome correction or rectification; or in relation to ſome future thing.

Of the firſt kind are { Reprehenſion, Conſolation.

Theſe two ſeem to be contained in the Apoſtles [πρὸς ἐπανόρθωσιν, *for correction.*]

4. If

4. If the Doctrine doe afford a conſectary, which doth argue the evill of the ſin to lye upon our hearers, it may be applyed to them in the uſe of Repreheńſion.

5. The formall object therefore of this is ſin, of which the Author doth not yet repent: The end to excite ſorrow or repentance: The *medium* or means by which he attains to this end, is by arguing, and urging that evill both as preſent and as great.

6. The preſence of the evil may be demonſtrated from the notes or markes. And theſe may be taken chiefly from the proper adjuncts, and oppoſites without a *medium*; becauſe that from theſe we may always argue, both affirmatively and negatively. The cauſes alſo may ſometimes be

be taken for notes, unleſſe it be when we had rather make uſe of them, in the Exhortation, or Dehortation. But in this thing the proper effects are exceeding uſefull. For though we cannot argue from them affirmatively and negatively, becauſe the cauſe is not alwayes in the ſecond act, yet the affirmative argumentation is very evident and convictive: neither is the negative quite null, when the cauſe, if it were preſent, had all things preſent for to act. We may alſo make uſe of other notes as well affirmatives as negatives.

7. But the man of God, who will with dexterity aſſigne the notes (eſpecially in ſome caſes) muſt have ſenſes well exerciſed in Scriptures, and be well skilled both in the art of reaſoning,

the

the nature of the humane ſoul, and the divers means of Gods operating: alſo the ſtate of man as well carnal as ſpiritual, and the divers degrees of either, and in what ſtate and degree he was in Scriptures from whoſe example he will argue, &c. But away with all vain dreams of humane brain, private experiments, confuſed and incertain collections, &c. wherewith one making himſelf as a rule to all men, like a Pretor, and as it were ſitting on a tribunal, gives ſentence on anothers ſtate, having neither regard nor reſpect to the nature of things, or Gods own Word: though every one of us ſtands or fals to God alone, and his Word be the judge of all men, and the rule of all ſtates and degrees in order to God, and a

certain

certain and infallible index of all manner of obliquity.

8. Thoſe things we have ſaid here of notes, may be uſefull in Conſolation, and chiefly in Exhortation.

9. As the preſence of the evill is demonſtrated by the notes of the offence, ſo the greatneſſe by the aggravations. The chief heads of aggravations may be taken out by the Scheme added to the end of the Chapter; which alſo hath place in the reſidue of uſes.

10. To this act of Reprehenſion may alſo be added the act of Commination or Denuntiation of puniſhment, out of one or more manifeſt places of Scripture, with which the holy Ghoſt thunders againſt that ſin.

11. But let this uſe more then any of the reſt, bring with it the force, and evidence of the Text or Doctrine from whence it is deduced. Here we muſt alſo make uſe (if there be any neceſſity to uſe them) of the moſt evident notes we can get; Like unto the bleating of the ſheep, &c. 1 Sam. 15. to diſcover *Saul's* diſobedience.

12. When ſubordinate ſins, and ſuch as are diſtinguiſhed by divers degrees, are to be reprehended, it will be moſt commodious to begin with the leaſt, and ſo aſcend *gradatim* or by degrees. And ſo likewiſe in the aggravation of the ſame ſin. But here the privative oppoſition is leſſer then the adverſe.

13. If it be requiſite to inſiſt ſomewhat longer in reprehending

hending of ſome ſin: after the notes are given (if there be need of them) we may firſt argue from the diſhoneſty and unprofitableneſſe (where alſo the Comminations) in its latitude. Then with aggravations, ſhewing the more then vulgar magnitude of both, or of the firſt in ſome caſes, following alſo each degree of the ſaid ſin (if ſo you think fitting) from the leaſt to the higheſt, and that by divers heads and degrees of aggravations.

14. To this head may be referred the *Lamentation* ſometimes uſed in Scripture, by which the Preacher ſometimes virtually and obliquely reprehends ſinners. This Lamentation is ſometimes { actually aſſumed, foretold that it muſt be aſſumed.

And

And it is for { sin committed, / punishment { present, / future.

That for sin draws nearer to the nature of formal Reprehension, as having the object cloathed with the same formal reason. This for punishment is more oblique, as not having the same reason in the object, but that doth argue it, as the effect doth the proper cause. That principally flows from the Preachers love to God, towards whom the sin is. This from the love towards the neighbour, against whom the punishment is.

An example of Lamentation actually assumed for sin, is to be had Isai. 1.21.

For punishment { present, Lam. 1. v. 1. to the 12. / future, Is. 22.4.

An

An example of a Lamentation which is foretold muſt be aſſumed, for ſin, 2 Cor. 12. 21. For puniſhment, Iſa. 15. 5.

And it may be uſed and applyed { to this or that part ſeverally. / to both joyntly, ſo Luk. 13. v. 34, 35. And not without tears, c. 19. 49.

It may alſo be amplyfied; Firſt by bewayling things or perſons, in which they who are bewayled doe ſin, or are puniſhed, Jer. 9. 10.

Secondly by { Apoſtrophe, / Proſopopœia.

By Apoſtrophe to the things or perſons, Iſa. 23. 14. or to others,

to

to whom it belongs to grieve for the ſin or puniſhment of thoſe who are reprehended. By Proſopopœia bringing in either the ſinners themſelves, Prov. 5. 12. or the things, or perſons, in which they ſin or are puniſhed. Secondly, others alſo, and thoſe either condoling, Rev. 18. 9. or deriding, Lam. 2. 15.

The Lamentation which is foretold muſt be aſſumed; as for that part which hath a relation to the puniſhment, it may be added to amplifie the Denuntiation.

Cryptis.

15. The notes may here be omitted, unleſſe it be when either the ſins are of a more ſubtile nature, then that they can be eaſily diſcerned; or the ſinners

ners ſo obſtinate and pleaſing to themſelves, that they will not acknowledge themſelves to be vicious.

16. To more prudent ſinners it will be ſufficient ſometimes briefly to have glanced at ſome ſin, and in a word have ſhewn how it is adverſe to the Text, or to the Doctrine. So we may altogether ſpare aggravations, unleſſe we will make uſe of ſome few, which ſhall ſeem moſt fitting.

17. The Commination, or Denuntiation may well be omitted, unleſſe it be when the ſin of its own nature is more grievous, or hath taken deep root, or the hearers are inclined and apt to fall into it.

18. This uſe may be ſomewhat mollified and ſweetened and be made no leſſe (and peradven-

adventure more) effectual if the Preacher doe ſacredly profeſſe, that he doth not of his own accord, and willingly deſcend to thoſe extreme remedies, but is drawn to it unwillingly, and with much grief. Eſpecially, if he ſhew himſelf ſuch, in the reſt of his life and ſpeech, with all manſuetude and lenity, that the hearers may believe he ſpeaks it truly. He may alſo by relating thoſe things which he judgeth to be excellent and praiſe-worthy in the hearers, both remove from himſelf the ſuſpicion of bitterneſſe and tartneſſe, and alſo admoniſh and exhort them not to ſtain the glory their virtues have acquired them, by the contagion of ſuch a foul ſin, or loſe their expected Crown.

The

The chief heads of the aggravations of ſin.

1. From cauſes { Internal, through the nature or kind of ſin,
External { the efficient. *A.*
the end. *F.*

4. From the efficient ſeen in the { Order of operating { procreating
preſerveing by { inſiſting upon
over adding to { the tracks of others
especially { notorious wicked ones.
heavily puniſhed ones.

Manner of operating { either { ſolitary,
with others. *B.*
or by it ſelf. *C.*

B. With

- B. With others
  - where from those which sin in that kind
    - the multitude,
    - the conspiracy,
  - and those
    - consociates or fellows,
    - unequals
      - principall, and especially the evill,
      - assistants, which the sinner abuses.
- C. By it self, as very wilfull. Here is to be considered
  - The mind as it
    - presents
      - greater diſſwasives,
      - lesser motives.
    - is captivated
      - makes one wise to sin,
      - extends the desire of sinning.
  - The conscience
    - as it reclaims. D.
    - as it is bound. E.

D. It

D. It reclaims as in ſin out of
- malice when one ſins out of
  - deliberate counſel, & deſtinate purpoſe of mind,
  - affected ignorance: knowing in a confuſe conceit that the light would diſcover his evill work, Joh. 3.
- infirmity or weakneſs, but when one ſins
  - out of a certain knowledge and applyed to the fact,
  - frequently and neglects to correct it.

E. Is bound
- by habit out, of which ſin proceeds
  - with greater deſire,
  - more hard or difficult to be amended.
- by a frequent
  - rejection of him that admoniſhes,
  - obſtinacy againſt him.

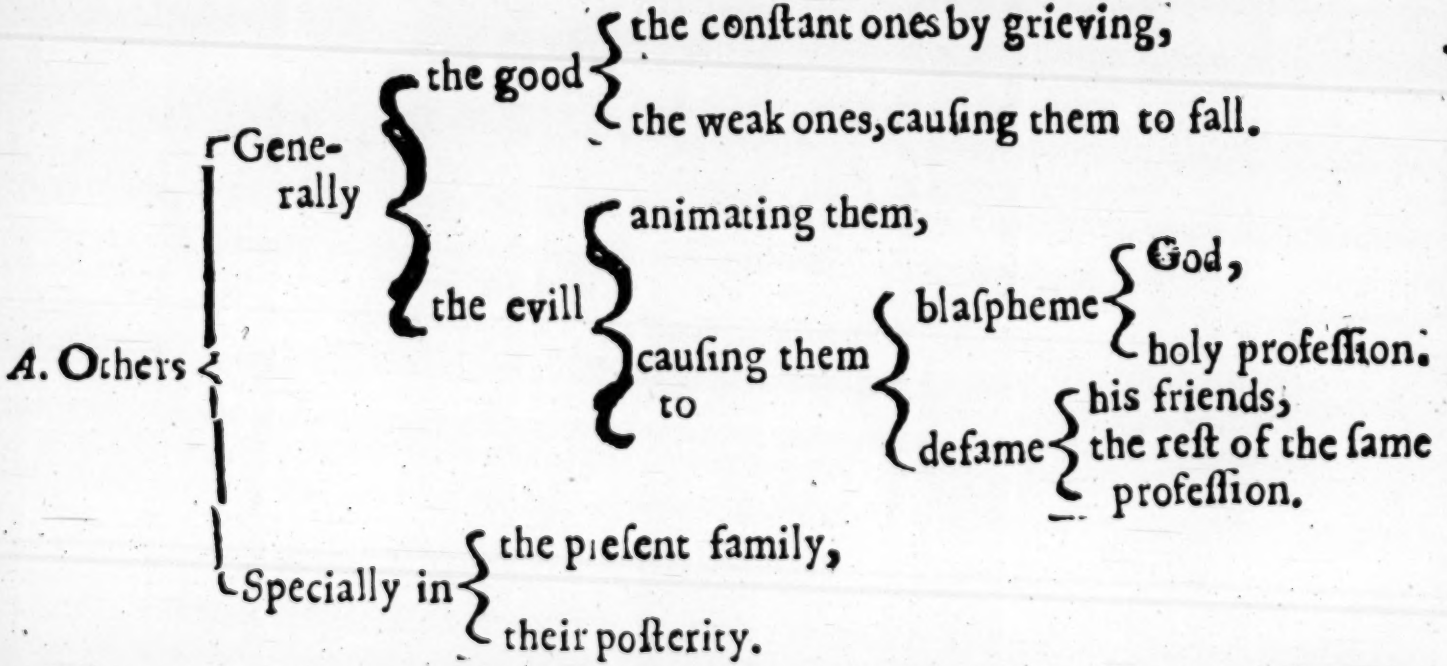
F. The

F. The end
- Of the Agent,
- Of the thing, so far as out of the Hypothesis of sin God hath decreed, either
  - to forgive the penitent, through the death of his only begotten,
  - to make the impenitent pay for it by eternal punishment.

I

II. From the effect
- Positively in
  - The person of the sinner
    - inferring
      - the guilt,
      - the punishment
        - always by deserving it,
        - sometimes by its crying
    - disposing him to sins
      - the same,
      - other.
  - Others. A.
- Negatively
  - hindering future goods,
  - taking away present goods.

A. Others

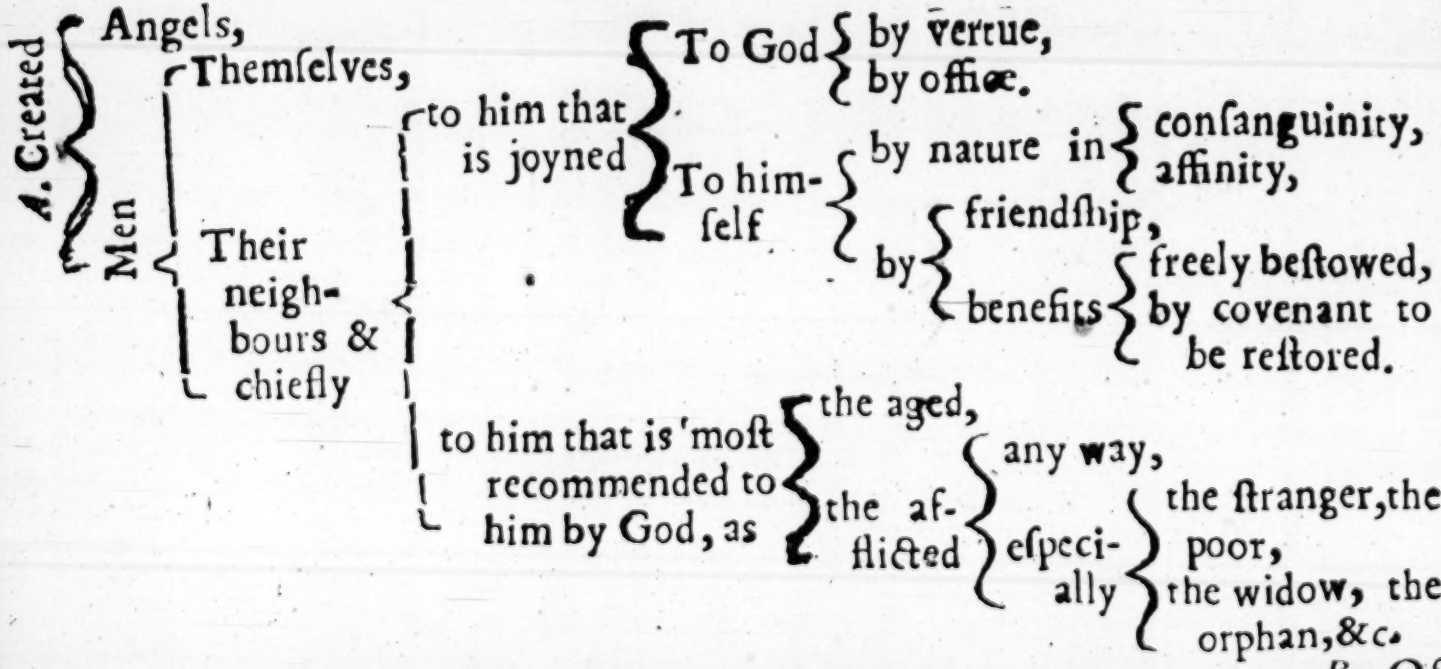

A. Others
Generally
the good
the constant ones by grieving,
the weak ones, causing them to fall.
the evill
animating them,
causing them to
blaspheme
God,
holy profession.
defame
his friends,
the rest of the same profession.
Specially in
the present family,
their posterity.

III. From

III. From the subject

- in which
  - it is received
    - externally,
    - internally.
  - it is placed
    - holy,
    - common.
- about which it is employed,
  - the person
    - Increated according to the various respects and degrees of its manifestation in
      - our good
        - willing it,
        - effecting it.
      - aggravateing our sin
        - tolerating it,
        - hating it.
    - Created. *A.*
  - The thing. *B.*

A. Created


A. Created Men
Angels,
Themselves,
Their neighbours & chiefly
to him that is joyned
To God
by vertue,
by office.
To himself
by nature in
consanguinity,
affinity,
by
friendship,
benefits
freely bestowed,
by covenant to be restored.
to him that is most recommended to him by God, as
the aged,
the afflicted
any way,
especially
the stranger, the poor,
the widow, the orphan, &c.

B. Of

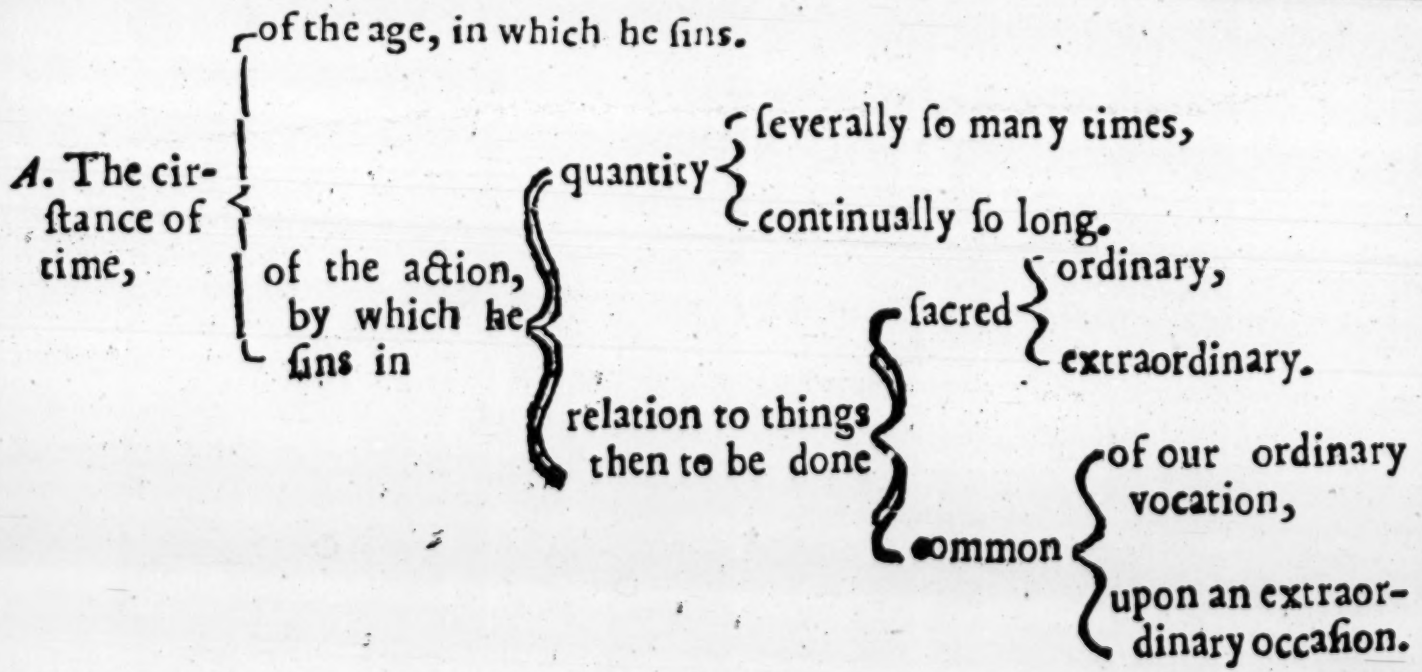
B. Of the thing
- The Law
  - commanding,
  - forbidding, against which we ſin moſt
    - act,
    - object.
    - when we contrary it in the
- The material object, whether it
  - be
    - holy,
    - common.
  - be apprehended
    - by the ſenſe, as pleaſure,
    - by the mind, as
      - wealth,
      - honours.

IV. From

IV. From the Adjunct as well

- Of the ſinner out of
  - the reſpect which he bears
    - in himſelf particularly, as he is a Chriſtian, having put on the new man.
    - towards others, in a ſociable one
      - Publick,
      - Oeconomical.
  - the reſpect by which others are affected towards him
    - well as
      - whom many
        - honor,
        - beleeve, and
        - truſt.
      - from whom much good is expected.
    - evill, that they may take
      - occaſion to hurt
        - by word,
        - by deed.
  - the circumſtance of time. *A.*
- Of ſin it ſelf. *B.*

A. The


A. The circumstance of time,
of the age, in which he sins.
of the action, by which he sins in
quantity
severally so many times,
continually so long.
relation to things then to be done
sacred
ordinary,
extraordinary.
common
of our ordinary vocation,
upon an extraordinary occasion.

B. Of

- B. Of sin it self
  - with which he is clothed
    - privately, openly, &c.
    - hardly to be forgiven; the irremissible hath also place in the Dehortation.
  - which is employed about sin
    - God,
    - the creature
      - rationall
        - Angels
          - Good,
          - Bad.
        - Men of what relation soever.
      - irrationall by howling.

V. From

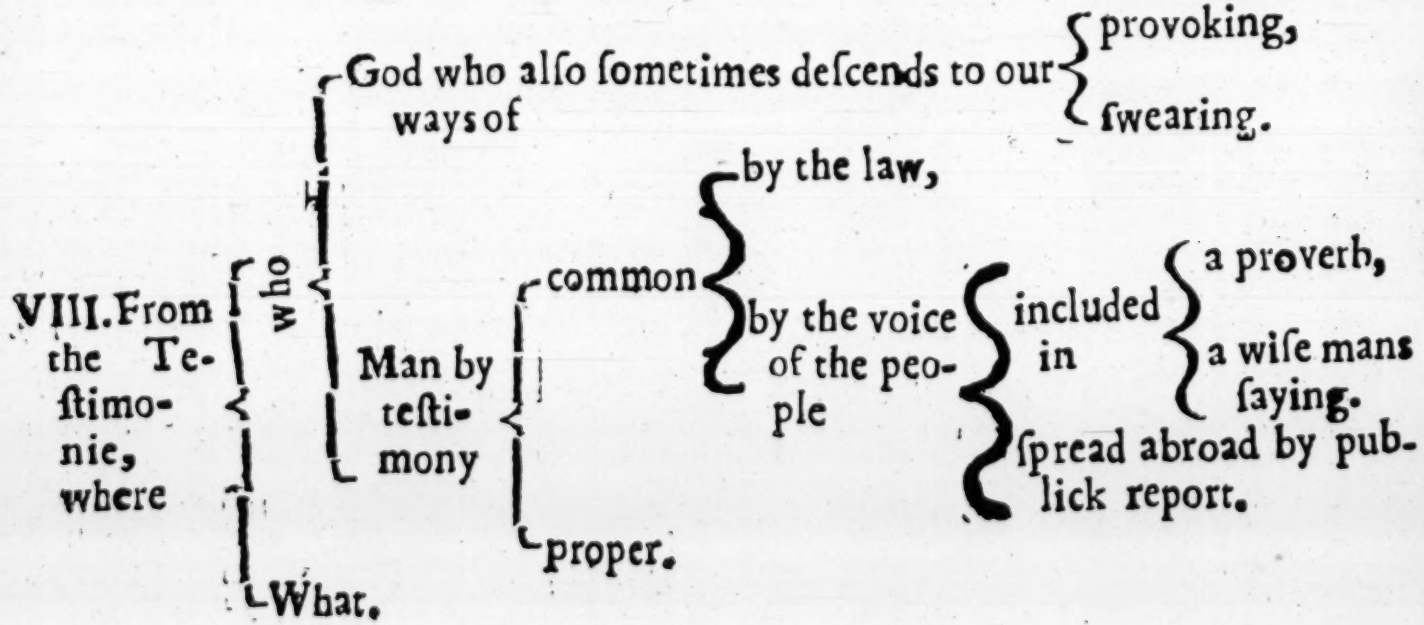
V. From the repugnant; where
- nothing is more frequent then the aggravation from the diverse, See Chap. 9. Sect. 5.
- opposite
  - vertue: one directly, the rest extensively.
  - the manner of conversing in
    - other things, as if the sin be against the command
      - forbidding carelesnesse in the offices of Table: first, second.
      - commanding activity in: evill things, unnecessary things.
    - the same thing at another time.

VI. From

VI. From compared in
- quantity
  - equall,
  - unequal,
    - the greater, if great, and which is not far from,
    - the lesser when it hath lesse
      - vehemently displeased us,
      - heavily been punished.
- quality
  - semblable in evill,
  - dissemblable in good.

VII. From those things that rise either
- Nominal,
- Real, where
  - the parts,
  - the finition.

VII. From


VIII. From the Testimonie, where
who
What.
God who also sometimes descends to our ways of
provoking,
swearing.
Man by testimony
common
proper.
by the law,
by the voice of the people
included in
a proverb,
a wise mans saying.
spread abroad by publick report.

CHAP.

Chap. XIX.

Of Conſolation or Comfort.

1. IF the Doctrine doth afford a Conſectary, which promiſes ſome good to thoſe who are troubled and vexed in mind: this Conſectary muſt be applyed to the hearers in the uſe of Conſolation.

2. The formal object of this is either the evill of guilt or of puniſhment, which preſſeth the hearers either not at all, or not in ſuch a degree or meaſure, as they imagine. The end is to ſtir up joy. The means whereby he attains to this end, is by propounding to the heart ſome great and preſent good.

3. This

3. This preſence may be ſhewn by Notes taken from any Argument that neceſſarily infers the good which is propoſed.

4. But becauſe in publick Sermons the uſual manner of comforting is, in ſpeaking to men, not plainly, but under that condition to which the Scripture promiſeth that good: Therefore becauſe thoſe ſhall not aſſume this comfort to whom it doth not belong (as not being endowed with that quality which is required) it will not be out of purpoſe ſometimes to give ſome notes by which one may judge of the preſence or abſence of that quality, and conſequently of the good which is thereunto annexed.

3. The

3. The reaſon of the good is { Negative, Poſitive.

The Negative good is in the abſence, of the all, or of ſo much of ſome evill (either of that which is thought to be preſent, or of ſome other), which if it were indeed preſent, would afflict a man; but the abſence of it argues his affairs to be in a better condition, then he thinketh. The Poſitive good tends to that, that if it cannot remove the evill of puniſhment (as ſometimes it cannot) yet it may lenifie it and make it tolerable. But ſhews that the evill of ſin or guilt (becauſe that with it the good, and conſequently the comfort cannot conſiſt) may at leaſt be removed, and ſo far he may be comforted. But if it be de-

demonſtrated that either the evill never was preſent, or that it is already removed, there ſeems no more to be required for comfort.

6. The rejoycing is by ſo much made the greater, by how much the good in it ſelf is greater, and the preſence of it is more ſtrict and apt for participation, and its perpetuity more firm.

7. The good may be amplified according to its nature. If it be a good of vertue, the arguments may be fetched (according to the rule of oppoſites) out of the Scheme of the aggravations of ſin. And this amplification may be extended either more or leſſe, as his affliction, whom we intend to comfort, ſhall require. And the good is moſt of all to be amplified

fied in that, wherein it is oppoſite to that evill which preſſeth the patient, either diminiſhing or removing, or preponderating of it.

8. As grief may ariſe out of an evill preſent, not only actually, but alſo in the certainty of the cauſes, ſo may joy out of a good. If therefore the object of fear doth urge vehemently, eſpecially according to a difficulty of avoiding, ſo that it either quite take away, or too much weakens, that parcel of hope which is in the fear, and ſo cauſeth a grief and dejection of mind; The Conſolation may be either Negative, to the object of fear in that exceſſe, ſhewing that either there is no evill at all, or that it is not ſo great, or ſo unavoidable: or poſitive, by ſome good which is preſent, either

ther actual, or in an equall or greater certitude of cauſes.

9. To this act may be added the act of Benediction, or promiſe of good.

Cryptis.

The notes may alſo here be ſometimes omitted, eſpecially when they are taken from that condition or quality to which the good which is propounded is annexed, and the Preacher intends inſtantly to exhort the Auditors unto it, for then in that exhortation (if ſo be it be abſolute in all its parts) there will be occaſion to make uſe of theſe notes.

11. The pronouncing of the bleſſing (as in the firſt uſe the Denunciation of the curſe) being

ing the exerciſe of the Keyes, or ſeeming to make ſhew of ſome ſuch thing, doth therefore very well belong to the greateſt and weightieſt cauſes.

12. He that comforts, doing it as Gods Miniſter, and in his Name, and out of ſome place of Scripture, peradventure out of the Hiſtory of ſome Heroick perſon therein mentioned: and ſeeing thoſe who are to be excited doe more then ſeldom ſin through puſillanimity, grieving extreamly, and letting their minds faint upon ſlight occaſions, to which the comfort is obvious, lying as it were before their feet: It may ſometimes be permitted to entermix Reproof, producing the examples of Chriſt, or Saints in Scriptures, who with alacrity and boldneſſe of Spirit did undergoe far greater

greater afflictions. Which, if he think fitting, he may by a decent Prosopopœia bring in saying; they had causes of grief, equall to, if not greater then theirs, and laying forth by what means they hold out, rejoyced and sang praises in their tribulations, looking upon the excellency and greatnesse of the annexed good. And so at last conferring theirs, and his Auditors condition, he may close up this whole place, either upbraiding his hearers (if need be) with their softnesse and imbecillity of mind, or exhorting them to imitate the fortitude of those excellent men.

CHAP.

Chap. XX.

Of Exhortation.

1. Hitherto have been those Uses which have a relation to the heart, as being under a present distemper: now follow those which look upon it as in relation to some future thing. These the Apostle seems to comprehend under the notion of those words [πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ, *for instruction in righteousness*, and they

are { Exhortation, / Dehortation.

Exhortation looks upon some future good, which belongs to the

the hearers, ſpuring on the heart to purſue it. The ſcope of this is to excite hope, or an effectual deſire: and propounds that which it exhorts unto, under the formal reaſon of the object of hope, which is, *a future, ſublime or difficult, poſſible good.*

2. The Motives are grounded upon the good of the thing to which they are exhorted. Which being conſidered in the degrees of ſubordination, which it hath to the *ſummum bonum, or ſupreme good*, as more or leſſe neceſſary for the attaining unto it; hath ſo much the more force, as the neceſſity is the greater: and moſt of all, if it be abſolutely neceſſary, by the neceſſity of the laſt end.

3. The

3. The good is { honeſt and ſeemly, / uſeful and pleaſing.

To which may be added the abſence of the evill, which may be taken for a good.

4. The good may be urged from the examples of God and Chriſt, and the examples of holy Angels and men, from the good which is found in the irrational creature (as diligence or care in the Ant or Emmit, &c.) from the good of men which are not good; and from the good alſo in the ſins of wicked, prudent, laborious men, &c. in their generation, in doing evill; and that out of motions which are ſlight and weak (at leaſt comparatively) if not quite null, but only in ſhew, and really dif-

diſſwaſive; Finally, from the examples of the Divels themſelves, of which if a legion could agree in one man, much more is it juſt and fitting for two men to be perſwaded to live in concord in one houſe. To this part of Exhortation the Scheme may conduce.

5. To this act may be added a Commination, or Denunciation of evill, as alſo a Lamentation, (Jer. 13. 17.) but Hypothetically, if when they are pricked forward to ſome great good, they neglect to obey. In the ſame manner a bleſſing may be pronounced upon thoſe who ſtudiouſly ſeek after ſome great good.

6. If the hearers falſely perſwade themſelves, that the good to which they are incited by the Exhortation, is not future, but that

that they are already poſſeſſed of it (the occaſion of ſuſpecting whereof in moſt of them may be the ſelf love which is bred in all men) ſome Notes may be given, whereby the abſence thereof may be argued. Neither will they be unuſeful, although it be truly preſent; for ſo the motives will incite to the cheriſhing of that good, and perſevering in it. But here the notes muſt not be taken from the cauſes, if that head of direct means muſt be treated of.

7. If the hearers have too confidently promiſed to themſelves they ſhall ever have in their power the thing it ſelf, or time to acquire it, ſo that whenſoever they will, without any trouble they may poſſeſſe themſelves of it, and ſo neglect the preſent then that which is hard

hard muſt be expounded.

8. To obviate the firſt confidence, which is of the facility of the thing it ſelf, we may conſider; Firſt, on Gods behalf the order which he hath fixed in things, according to which he would have every good thing, to not be acquired without labour and difficulty. Then on our part, how averſe our depraved nature is from the ſtudy of excellent things. Finally, how careful and aſſiduouſly Satan and his inſtruments endeavour, to deterre us from entering into the right way, or lead us another. As concerning the other which is of the time or ſpace of gaining the thing; may be conſidered the contingency and incertitude of the future, as well concerning life, as capacity. Adde alſo the

danger, either from Gods act ſubſtracting his grace, and ſending forth his decree: or from the efficacy of an evill cuſtom, which comes creeping in by degrees, and encompaſſeth the mind with an hardneſſe, cauſing it no longer to obey wholeſome counſels and admonitions.

9. If the hearers ſhall judge the thing impoſſible, or too hard for them, Means may be added whereby that may be obtained whereunto we exhort them. In the treating of which, we may alſo obviate ſuch objections (if any there be) by which men may ſeem to be deterred from ſeeking after that, which they believe they cannot attain to.

10. Means are of two kinds { prohibiting by way of removing, direct,

which (in the beginning of the action excited by the motives) doe inform (if need be) and teach the way of acting, and doe afford ſtrength to attain to, or effect that which we will. To all, each, or ſome of theſe (as it ſhall be convenient) may be added God's promiſes in Scriptures by which he promiſeth to thoſe who are willing, a power to uſe the means, and ſucceſſe to thoſe who make uſe of them.

11. Sometimes before the particular aſſignation of the means, the general præ-requiſite ought to be premiſed, without which

it is in vain to deliberate of the means; and which being laid both kinds of means may usefully be prescribed.

Cryptis.

12. When the chief Motives are contained in τῷ διό, the *wherefore*, they may here be omitted, and either others be applyed, or none at all: and the hearers be referred to τὸ διό, the *wherefore*. Yet if the exhortation were of great moment, which was there proposed to the mind διδακτικῶς, *by way of teaching*, and expounded by way of reasons, they may here be usefully resumed, and being taken as for granted, urged to move affections.

13. If the Auditors shall seem to be too great self-pleasers, so that the motives seem to be but little regarded by them, as seeming

ing to them, to not be very neceſſary: The Notes may be delivered in the firſt place, then the Motives be added.

14. That which is difficult, may here for the moſt part be omitted; as well becauſe it ſeems but accidentally to enter into the object of hope; as alſo becauſe ſloathful men uſe of their own accords to pretend difficulties, when they are incited to perform their duties; and finally becauſe the means doe in a manner preſuppoſe ſome hardneſſe. Yea oftentimes, in the Motives to urge a good, the argument muſt be drawn from the eaſineſſe: namely, when the means are omitted, or this argument is ſo handled, that it doth not fall in with them. But when it ſhall be neceſſary to touch it: the

means may be ſo handled, as they may ſhew how theſe Difficulties may be overcome.

15. Becauſe mans heart is more prepared to the proſecution of good, by the apprehenſion of evill : The Preacher may ſometimes mixe Reprehenſion, and ſometimes Conſolation with the Exhortation, either in the beginning, or elſewhere, inſinuating how unſeemly it is for them now to need to have him exhort them to that, which they ſhould long ſince have performed of themſelves, &c. Or that ſeeing ſuch an affliction lyeth upon them, there is now an occaſion proffered to exhort them to that which may countervail it abundantly, &c.

CHAP.

Chap. XXI.

Of Dehortation.

1. Dehortation hath a relation to ſome future evil, to which the hearers are obnoxious, or ſubject: inſtigating the heart to avoid and fly it. The ſcope of this is to excite fear; and therefore it repreſents that, from which it doth dehort, under the formal reaſon of the objected fear, that it *is a great evill, imminent, avoidable.*

2. The grounds of Dehortation or Diſſwaſives ought to be taken from the evill of that thing, from which we doe dehort? The Evill conſidered according to its degrees and kinds, may be eſtimated by the oppo-

ſite good, in the diſhoneſt and unſeemly; or the unuſefui, and diſpleaſing.

3. The Evill may be urged here oppoſitely to the Good in the firſt act. There may alſo be added (*if* it be thought fitting) the difficulty or impoſſibility of ſatisfying the deſire in that matter. Though this ſeems to hinder the external act, rather then the root of ſin which is in the heart: and tend more to proving the folly of man, then the iniquity of the thing.

4. To this may alſo be added (hypothetically) a Denunciation, or likewiſe a Lamentation, as alſo a Benediction, of which before: the Denuntiation againſt thoſe who follow, or doe not ſhun the evill which we dehort them from. The Benediction upon them which do fly from it.

5. The

5. The imminency notes it to be future, and difficult. But here it is needleſſe to argue the future out of notes. For we uſe not eaſily (which is our preſumption) to imagine an evill to be preſent, when indeed it is preſent; much leſſe when it is future. For if it were preſent; then there would not be ſo much need of Dehortation, as of Reprehenſion, or Conſolation. Yet ſometimes there may be ſhewn (if it be thought expedient) out of the Notes, that the evill is yet abſent from the hearers, that they may be the better encouraged to avoid it as much as poſſibly as they can.

6. The Difficult ſeems here to be eſſential to the object of fear, and therefore neceſſarily to be expounded; ſhewing the propinquity of the evill which

hangs over us, and preſſeth us, and the difficulty of ſhunning it. The difficulty may be conſidered as well in reſpect of God, who doth ſo govern things by his Providence, that occaſions of ſinning being offered us, our obedience may thereby be ſeen; and appear, as alſo in reſpect of us, who as of our ſelves, are inclined to ſin and evill, ſo we are alſo allured and driven on thereunto by Satan and his inſtruments.

7. But on the otherſide the avoidablenſſe of the evill will appear, having laid open the means of avoiding it; and likewiſe Gods promiſes, by which he promiſeth us, both the power of uſing means, and a ſucceſſe.

8. The means here, are either by removing the Illatives, or by avoiding thoſe things which may inferre the evill, that is to ſay,

ſay, the cauſes of evill: or inferring Prohibitives, or applying ſuch things as can drive away the evill, that is to ſay, the cauſes of the contrary, or the contraries of the cauſes. Here alſo ſometimes there will be occaſion of premiſing the general fore-requiſite, to avoid the Illatives, and bring in the Preſervatives.

Cryſis.

9. When τὸ διότι, the *wherefore* doth contain the chief Diſſwaſives, we muſt doe as before in the Exhortation.

10. Here alſo may ſomewhat be intermixed out of the reſt of the Uſes that may conduce hereunto: as Conſolation from the abſence of the evil, which

which may be argued from the the dissemblable condition of other Congregations, &c.

FINIS.

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fore Ignorant Coddlers

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On

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On the Decalogue, B. *Andrews*, *Joh. Dod*, *Edw. Elton*, *W. Perkins*.

On the Sacrament of the Lords Supper, *Jer. Dyke*. *W. Pemble*, Mr. *Bradshaw*, Dr. *Preston*, D. *Jer. Taylor*.

R. Vines Sacramental Sermons.

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Of God and his Attributes.

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FINIS.